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## De Opere Spiritus Sancti

By L. B. BUCHHEIMER

Article 5 of the Magna Charta of our Church bears the superscription "Of the Office of the Ministry." Specifically treated in Article XIV, it is here spoken of only in an incidental way, viz., as the office which is charged with administering the means of grace. Melancthon wants to teach how faith is obtained, and that is through the operation of the Holy Spirit. Perhaps — and here let it be remembered that the articles of our standard Confession originally had no superscriptions but that these were added at a later time — more properly the heading might be: "On the Origin and the Cause of Faith," or, enlarging the scope: "On the Work of the Holy Spirit." The article reads: "That we may obtain this faith, the office of teaching the Gospel and administering the Sacraments is instituted. For through the Word and Sacraments as their instruments, the Holy Ghost is given, who worketh faith where and when it pleaseth God in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justified those who believe that they are received into favor for Christ's sake. They condemn the Anabaptists and others who think that the Holy Ghost cometh to men without the external Word, through their own preparation and works." Most illuminatingly does this article set forth a vital subject.

Nowhere does the difference between Lutheran theology and all other theologies appear more manifest than in the place given to the Holy Spirit in their respective systems. Here are some of the most important points of divergence that

separate Lutheranism from all other teachings. It is a difference that appears not only in theoretical statement, but one that in practical matters and methods of work makes and marks our Lutheran Church separate and apart from all others.

To begin with, there is a theology that has its center in God the Father, in His will and sovereignty (Calvin's); there is a theology that finds its center in Christ and the Cross; and there is a theology that revolves around the Holy Spirit and His work. Lutheran theology is Christocentric: Christ and His work it emphasizes above all things. We would not thereby in the least ignore or dishonor the Father or the Spirit. We would simply put that first which God's Word puts first. Thus, in the New Testament benediction it is the grace of the Lord that is put before everything else, then the love of God the Father, and, last of all, the communion of the Holy Spirit. With St. Paul the Lutheran theologian declares: "I determined not to know anything among you save Christ and Him Crucified." By this he evidently means, not that it was his purpose to ignore all else or to consider no other doctrine, but that he would view them all only in their relation to Christ and His Cross.

Lutheran theology regards Christ and His mediatorial work the center and substance of divine revelation. The whole plan of salvation can be rightly understood and interpreted only when we begin with Christ and view every teaching of the Scriptures in the light of His redemptive work. It has been this rule that has guided our Church in developing and setting forth the doctrines of the Holy Spirit. The Holy Spirit was sent only to reveal and apply the things of Christ. "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." "When the Spirit of truth is come, He will guide you into all truth, for He shall not speak of Himself. He shall glorify Me; for He shall receive of Mine and shall show it unto you." The Holy Spirit has not come into the world to speak for Himself, or to act for Himself, or in any sense to do an independent work, but He is sent by the Father and the Son upon the basis of what the Son has already done. He comes to take up and carry on the work of human salvation by applying to men the grace of the Son. — In a theology that is Christo-

centric the Holy Spirit must occupy a place in proper relation to Christ and the atonement effected by Him. There are those who so exalt the Spirit that they thereby neglect and obscure the work of Christ. They so magnify sanctification as to minimize justification. They would so direct attention to the Spirit, would so absorb mind and heart in the Spirit's work, as to turn men away from Christ and thus defeat the very object and purpose of the Holy Spirit, who desires nothing so much as to direct us to Christ. — In Lutheran theology the Holy Spirit occupies no such place. In no way do we exalt the Holy Spirit and His work *in us*, so as to disparage or obscure Christ's work *for us*. While in rank and power the Holy Spirit's work is co-ordinate with that of Christ, yet it bears the closest relationship to Christ and His work, and must not be separated therefrom. The Holy Spirit sent by Christ, bringing all the fullness of Christ's grace, comes in Christ's name, and bearing witness of Christ, He takes the things of Christ and declares them unto men. In other words: "The Spirit comes not to glorify Himself, not to be first and chief, not Himself to absorb all thoughts and attention, nor to be the great and almost exclusive subject of our prayers and preachings, but rather to turn every eye and every heart to Christ." This, then, is the place of the Holy Spirit in Lutheran theology in respect to His relation to Christ. — We teach accordingly that it is the peculiar province of the Holy Spirit in the work of human salvation to bring to men and apply this redemptive work of Christ, and thereby to produce faith and through faith justification and all that accompanies and results therefrom.

But in accomplishing His work He confines His operations to the use of means, the means of God's own appointment.

And now, taking another aspect of our subject, we may say that the place of the Holy Spirit in Lutheran theology is *that of union with the divinely appointed means of grace, the Word and the Sacraments*. Lutheran theology looks nowhere else for the Holy Spirit in the accomplishment of His precious work upon the hearts of men, and, on the other hand, it has the utmost confidence that the Spirit will always be found in living, active, efficacious connection with these means, "for by the Word and Sacraments, as by instruments, the Holy Spirit is given," declares the 5th Article of our Augsburg

Confession. And the same article emphatically rejects the teaching of those who imagine that the Holy Spirit is given to men without the outward Word. That the Holy Spirit in converting and saving men operates only by the Word is the position maintained by our theologians and by our Confessions. — Says Dr. Luther in the Smalcald Articles: "We must firmly hold that God grants His Spirit of grace to no one except through or with the preceding outward Word." "We must constantly maintain that God does not wish to deal with us otherwise than through the spoken Word and the Sacraments, and that whatever without the Word and the Sacraments is extolled as Spirit is the devil himself."

Lutheran theology teaches that the Gospel always possesses divine power unto salvation, because it is always accompanied by the life-giving Spirit. The Holy Spirit is joined to the Word indissolubly and communicates thereto divine and saving power. The Word that we preach is never a dead, empty, powerless word. It is the power of God unto salvation. It is the Word of the Spirit. "The words that I speak unto you, they are Spirit, and they are life." The Word and the Spirit are so conjoined and united together that whatever the Spirit accomplishes for the salvation of men He accomplishes through the Word, and whatever effects are produced by the Word we know to be the work of the Spirit. There are many who seem to regard any use of, or reliance upon, external means as not only unnecessary, but as direct antagonism to the work of the Spirit. They appear to be persuaded that the farther we get away from the means of grace, the more will they have of the Spirit. The idea of the spiritual must not, they think, be associated with anything material. They therefore put in opposition things that belong together. It is as though one were to take the position that we are not nourished and kept alive by the bread we eat, by the water we drink, or by the air we breathe, but that our natural lives are sustained by the immediate power and goodness of God alone; that therefore the less we use and depend on these external means, bread, water, etc., the more life we will really have and enjoy directly from God. Absurd and foolish as this may seem, it is not more foolish than the position taken by the opponents of what they are pleased to call "sacramental religion." When they say that it is not by Baptism that we



are regenerated, but by the Holy Spirit or by the grace of God, two things are put over against each other that belong together and are in perfect harmony. There is no more opposition between the Holy Spirit and Baptism as to the cause of regeneration than there is between the Holy Spirit and grace. There is no more opposition between the Holy Spirit, who regenerates the soul, and Baptism, as the means through which He effects this gracious work, than there is between the power of God which sustains our natural life and the food through which He sustains it.

The place of the Holy Spirit in Lutheran theology, then, is something fixed and definite. He always accompanies and works efficaciously in and through the means of God's own appointment. Wherever they are, there is also the Spirit with His saving grace. In the theology of many the place of the Holy Spirit is a very indefinite and uncertain matter. He may accompany the Word and Sacraments with His grace and power, and He may not. — Accordingly, here again our Lutheran theology takes issue. Our Confession says: "We should not and cannot always judge, from our feelings, of the presence, operations, and gifts of the Holy Spirit, but inasmuch as these are often cloaked in much infirmity, we should be convinced, from the promise that the Word of God preached and heard is assuredly the ministry and instrument of the Spirit by which He truly and efficaciously operates on the hearts."

Lutherans look with suspicion upon the genuineness of that Christianity which says, "I have experienced certain feelings, therefore the work of the Spirit has been effected in my heart. I have been born again and am a child of God." Luther says: "I have been baptized. Through Baptism God's grace and Spirit have come to me, for Baptism is the washing of regeneration and renewing of the Holy Ghost. God has thereby signified His acceptance of me, a poor sinner, and has received me into His love and favor. Therefore I am a child of God."

Perhaps another feature of our subject merits consideration. We hear a great deal about a spiritual blessing or Baptism of the Spirit. Every Bible reader knows that the New Testament in a number of passages speaks of Baptism with the Holy Spirit. Lutheran theology has always objected to the view that the Baptism with the Holy Spirit signifies a be-

stowal of a heavenly Comforter which would place a person into a state of sinless perfection here on earth. Nowhere, furthermore, is found the vain dream that by some special act of preparation or consecration on our part we fit ourselves to receive the Pentecostal blessing, the Baptism and infilling of the Holy Ghost. Very distinctly and emphatically does our Confession reject the erroneous teaching of those who imagine the Holy Spirit is given to men through their own preparation and works. As far as the special gifts of the Holy Spirit are concerned, the theologians of our Church evidently regard these gifts as they were bestowed in the Apostolic days as extraordinary blessings of God provided for a special need of that time. The New Testament was then not yet written. It was necessary, therefore, that the Apostles and their helpers, as they preached the message of Jesus Christ, be in possession of powers which in signs and miracles would demonstrate that they were divinely sent.

In the judgment of our teachers no further divine power is needed in the present time for the work of the Church than that which every Christian may have through faith in the Word. They hold, too, that every believer possesses this power precisely in proportion to the strength of his faith and his knowledge of the truth, without any special outpouring or infilling of the Spirit. We use the expression "filled with the Spirit" even today, but look upon this endowment as one which is to be shared by all believers. In the words of a great writer of another faith: "This state of being filled with the Holy Ghost is not regarded by the writer of the Acts of the Apostles as necessarily carrying with it the power of working miracles or any other supernatural endowment, nor is it confined to the aristocracy of the Church, but it belongs to all." Filled with the Spirit — there is but one way to be filled, and that is to be filled with the Word of the Spirit. We receive the Spirit through the hearing of faith; we minister the Spirit through the hearing of faith. What we need to make us efficient servants in Christ's service is God's Word and absolute, unwavering faith in that Word. Having these, we have all the spiritual endowment promised; we have all the divine equipment we need.

We might here ask the question: Has the doctrine of the Holy Spirit received altogether adequate treatment in Lutheran

theology? The Reformed have charged the Lutheran Church with indifference to the doctrine of the Holy Spirit. One of their number maintains that it was entirely neglected in Lutheran theology, and another claims that Calvin was the discoverer of the Holy Spirit. Unfortunately for both claims, our boys and girls learning their Catechism, the explanation of the Third Article of the Apostles' Creed, can give them specific answer. The person and work of the Holy Spirit is by no means ignored in the Lutheran system. Luther's *Commentary on Galatians* is filled with the spirit of the Spirit. Every Lutheran Confession recognizes the Spirit's activity in connection with the means of grace. True, no Lutheran Confession contains an Article *De Spiritu Sancto*, but my opinion is that Article V of the Augsburg Confession may well bear that superscription.

This, then, in brief, is the doctrine of the Holy Spirit in Lutheran theology. It is a doctrine that should give confidence and encouragement to every faithful Christian teacher. The Gospel we preach is not an empty vessel or a dead letter. We can be sure the ministry of the Word is the ministry of the Spirit. "For our Gospel came not unto you in word only, but also in power and in the Holy Ghost and in much assurance." Lutheran preachers proclaim their message with all confidence, firmly believing that the Holy Spirit according to the divine promise will surely accompany His Word and work through it effectually to the conversion of sinners and the edification of believers.

St. Louis, Mo.



## Thomas Guthrie, Apostle to the Slums

By F. R. WEBBER

Everybody is aware that Dr. Thomas Guthrie was one of the most noted pulpit orators of the nineteenth century, but the fact is often overlooked that most of his long life was devoted to congregational work in the worst of Edinburgh's slums. He built a spacious church there and a parochial school; and in that district his well-known sermons were preached. They fill most of the sixteen volumes of his collected works, and very few sermon books have enjoyed so large a circulation.

Thomas Guthrie was born in 1803 at Brechin, Forfarshire, on Scotland's east coast. His father was a prosperous merchant and a city official, well able to give his thirteen children a good education. The elder Guthrie was a devout man, but unfortunately he was devoted to the State Church (Presbyterian), which had long been under the control of the rationalistic Moderate party. It was otherwise with Thomas Guthrie's mother. She decided that the Christless sermons to which she was compelled to listen in the parish church were very poor pabulum for her soul, and, being a woman of true Scottish determination, she took the older children and became identified with the little Burgher, or Secession, chapel not far away, where a more or less obscure dissenting clergyman preached the great doctrines of redemption as he understood them.

In the Guthrie household the strictest standards of old-fashioned piety prevailed. The family gathered morning and evening, and the elder Guthrie read his "chapter" and offered a lengthy prayer in true Scottish fashion. On Sunday they attended their respective kirks, morning and afternoon. The remainder of the day was spent in religious pursuits, after the admirable fashion of those days. The children studied their *Shorter Catechism* and recited their lessons to their father. The parents and the older children read the well-worn, leather-bound books that were to be found on the corner shelf in every respectable home. There was the Bible, *The Pilgrim's Progress*, Thomas Boston's *Human Nature in Its Fourfold State*, and the standard works of Scotland's devotional writers — pietistic, no doubt, and decidedly Calvinistic,

yet always laying utmost stress upon rugged honesty and uprightness of life. Metrical Psalms were memorized and sung at family devotions, but secular psalms were absolutely forbidden on the so-called Sabbath.

At a very tender age Thomas Guthrie was placed in a school kept by a devout man who augmented his modest salary by means of a hand loom which stood in one corner of the room. During the study periods he sat at his loom, and lessons were learned to the click of the wooden shuttle. Guthrie's first textbook was the Book of Proverbs. "That book is without a rival for beginners," he declared half a century later, "containing quite a repertory of monosyllables and pure Saxon, English undefiled. Take this passage, for example, where, with one exception, every word is formed of a single syllable and belongs to the Saxon tongue: 'Train up a child in the way he should go; and when he is old, he will not *depart* from it.' What a contrast to the silly trash of modern schoolbooks for beginners, with such sentences as, 'Tom has a dog'; 'The cat is good'; 'the cow has a calf.' While learning the art of reading by the Book of Proverbs we had our minds stored with the highest moral truths; and by sage advices applicable to all ages and departments of life, the branch while it was supple received a bent in a direction highly favourable to future well-doing and success in life. The patience, prudence, foresight and economy which used to characterize Scotsmen — giving occasion to the saying, 'a canny Scot' — and by which they were so often able to rise in the world and distance all competitors in the race of life — was to a large extent due to their being thus engrained in youth and childhood with the practical wisdom enshrined in the Book of Proverbs."<sup>1</sup> Thomas Guthrie's next school was the parochial school of the local anti-Burgher congregation, where no less a man than Dr. Thomas M'Crie, the eminent church historian, had once been teacher.

Guthrie entered Edinburgh University at the early age of twelve. He was a good student, but the university records show that he was twice disciplined because of his readiness to fight. Before he was fifteen, he was six feet three inches tall. His broad Forfarshire "Doric" brogue caused the other boys to

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<sup>1</sup> *Autobiography of Thomas Guthrie, D.D., and Memoir by His Sons* (London and New York, 1874), Vol. 1, pp. 28—29.

ridicule him, and this led to frequent and violent scenes where two boys, each stripped to the waist, settled the argument with their fists, as the others formed a ring about them and looked on. Guthrie's theological training was received in the Divinity Hall of Edinburgh University. He walked halfway across the city late at night, year after year, taking lessons in public speaking from a qualified teacher. After four years of college work and four additional years of theological study he was graduated at the age of 20, but was refused a license to preach because of his youth. He returned to the University for additional study.

Guthrie was licensed to preach in 1825 and was offered a large, prosperous congregation. He was told plainly that, before accepting the appointment, he must go to St. Andrews and pay his respects to Dr. Nicol, an influential leader of the Moderate party, then in control of the State Church. Guthrie refused emphatically to do this, for he had learned to know and detest the Moderates because of their liberalistic views. His refusal caused the Moderates to enroll his name, figuratively, in their Black Book; and for the next five years he waited in vain for a congregation. He studied for a time at the famous Sorbonne in Paris. Returning to Scotland, he succeeded his brother as manager of a local bank, filling this position with credit for two years or so.

It was not until 1830 that he received a call, and then only through the patient efforts of an influential friend of the family. Guthrie was compelled to pay sixty pounds for this appointment, half of which went to the crown, and half of which was used by the Moderates for a dinner to the presbytery, at which wine flowed freely and at least one clergyman became very drunk.

The congregation was in the little village of Arbirlot and was composed of farmers and a few village weavers. The church was in bad repair, and its floor was merely tamped clay. The manse, as it is called in Presbyterian circles, was hardly fit for human habitation. Guthrie entered upon his work with zeal. He organized catechetical classes for children and a Sunday afternoon class for young people. The latter became so popular that people from the congregation in the next village walked four miles to attend it. He opened a lending library; and when the farmers came for books, he led the



conversation adroitly into religious channels. James McCosh, later the well-known president of Princeton University, was his nearest neighbor. The Rev. J. C. Burns tells us that Guthrie had provided himself with excellent critical and devotional commentaries, yet he prepared his sermons with but two books in addition to his Bible. These were Cruden's *Concordance* and Dr. Thomas Chalmers' *Scripture References*.<sup>2</sup>

During his student days in Edinburgh, Guthrie had heard all the noted preachers of that city, including Dr. Andrew Thomson, the great evangelical leader, then pastor of Saint George's, the domed church at the end of George Street. He had observed that many a fine sermon may be reduced to feebleness by a delivery lacking in animation, while many a superficial sermon may sound very convincing because of an impressive delivery. Guthrie determined to prepare his sermons with utmost care and to write out every sermon in full. Opposite each page of manuscript he left a blank page. He made a painstaking study of the style of the Old Testament Prophets, of the Lord Jesus Christ, and of the Apostles, and he strove, as far as possible, to imitate their style of simple, direct statement. He revised each sermon again and again, seeking to express simple thoughts in clear, pithy language. Dr. McCosh often found him, late Saturday night, recasting his finished sermon on the blank page opposite each page of writing. On Sunday he preached without manuscript or notes. His sermons were lengthy, but he usually allowed the congregation to sing a metrical Psalm between the parts of the sermon.

It was in his afternoon catechetical hours for young people that he developed the pictorial style of preaching for which he became famous. The young people and their parents were questioned, at this afternoon service, on some section of the *Larger Catechism*. Then, after singing a metrical Psalm, the morning sermon was taken up, point by point, and the young people questioned in regard to it. Guthrie amplified the morning sermon by means of striking illustrations which he did not feel free to use in the course of his morning sermon. These were drawn from the daily lives of the people. One of his well-known illustrations is that of the cabin boy in a great storm at sea. When asked how he could be so cheerful

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<sup>2</sup> *Op. cit.*, Vol. 1, p. 319.

when all others were so terrified, he led the inquirer to a bulkhead door, pointed to a dim light on the bridge, and said, "That is my own father at the helm, sir." Guthrie used this story with great skill in impressing upon his young people that there is nothing to fear so long as Jesus Christ directs the ship of the Kirk through troubled waters. During his seven years at Arbirlot, Guthrie had the satisfaction of seeing all but three of the thousand people in and near the village become regular church attendants. During his pastorate but one crime was committed in the village and its vicinity.

Thomas Guthrie was 27 years old when he became pastor of Arbirlot, and at the age of 34 his fame as a preacher had reached distant Edinburgh. Old Greyfriars had become vacant. It was one of the most historic and most influential churches of the city, and on a flat tombstone in its churchyard the National Covenant had been signed many years before. Of the eleven candidates Guthrie was chosen by the city magistrates. He accepted the call only on condition that he be allowed to devote his energies to the people of the slums.

If the reader has visited Edinburgh, he may remember the two churches, Old Greyfriars and New Greyfriars, which stand end to end in a little lane that leads from the Grassmarket to George IV Bridge. Under the spiritual care of Thomas Guthrie and an associate pastor were 50,000 people who resided within the limits of the parish and were theoretically affiliated with the church. Guthrie created a sensation from the start. Every seat, every gallery, every aisle, was crowded to capacity, and long queues waited outside hoping that somebody might leave the church and that the police might allow another to go in and take his place. Affiliated with Old Greyfriars was Magdalene Chapel, where Guthrie preached in the afternoon to capacity congregations.

Guthrie had made it clear that he intended to devote his energies to the neglected people of the near-by slums. He called attention to the fact that a very eminent Edinburgh pastor of a former generation had made an annual visitation of the poorer parts of his parish. Pausing at the end of each narrow passageway, this clergyman (a Moderate) would lift an elegantly gloved hand to Heaven and exclaim piously, "Lord God, bless all the people who dwell in this wynd." Except for this token visitation the people were completely

neglected. Guthrie spent two or three years visiting those terrible wynds and closes, as the narrow alleyways are called. He found wretched people living in appalling circumstances. In a memorable sermon he describes the slums of his parish.<sup>3</sup> There were whole streets of what were once the magnificent homes of the rich, but now their great rooms were divided into small cubicles, in each one of which dwelt in utmost wretchedness a large family. Narrow passageways, sometimes but two or three feet wide, called wynds and closes, led to what was once the garden back of the rich man's home. Every available square foot of ground had been built up in brick tenements, often eight to ten stories high, and into most of the rooms of these the sun was never known to shine. The former gardens of the wealthy were set thick with these squalid tenements, and in them dwelt people whose poverty was almost beyond belief. In some cases both father and mother were drunkards, and their children were taught to steal in order that they might eat. Again, Mr. Guthrie found families of devout Christians whom sickness, accident, or unemployment had reduced to such a condition that they sold their home and moved to the slums, then sold their furniture, piece by piece, keeping at last only the family Bible, a few religious books, and their Sunday clothes. Continued misfortune, and children crying because of hunger, at last caused them to pawn the family Bible and their Sunday clothing, and then they quit attending church.

Mr. Guthrie had not been long in Edinburgh before he resolved to build a church and school in the Nether Bow and to put into operation Dr. Chalmers' territorial plan. Hitherto Edinburgh, which was overwhelmingly Presbyterian, had been divided into large parishes, in each of which were one or two pastors. Two men were expected to care for as many as 50,000 souls. Guthrie declared emphatically that no pastor can care properly for more than 1,000 souls. The Chalmers territorial plan called for the division of these large parishes into small territories and then for placing a number of elders and deacons in charge, working under direction of the pastor. Each elder or deacon was to have ten to twenty families under his immediate care, and each worker was obliged to visit every family once a week. Forty such trained elders and deacons

<sup>3</sup> *The City; its Sins and Sorrows* (Edinburgh, 1857), pp. 51—80.

were assigned to a given territory, and each territory contained a large church and one or more parish schools. Chalmers and Guthrie were men of strong personality and determination, able to organize such a territorial plan, to keep it running smoothly, and to keep the elders and deacons at their tasks with no excuses.

In 1839, two years after Guthrie came to Edinburgh, the foundation stone of a new church was laid. It stands in Nether Bow, now known as Victoria Street. Unlike most Old World churches, this one included a basement, and in it Mr. Guthrie was preaching before the walls were completed overhead. The church was called St. John's, and late in 1840, when it was completed, Thomas Guthrie took charge of it as pastor. The church was seated for 1,000 people. Guthrie insisted that the 650 sittings on the main floor be free of pew rent and reserved for the poor. There are long galleries on each side wall and a gallery across the rear of the church. The 350 sittings in these galleries were rented to the well-to-do people who came from a distance to hear Guthrie preach. By renting 350 sittings to the wealthy, he was able to provide 650 free seats for the poor. In the basement of the church he started Edinburgh's first Ragged School, which differed from the usual type of parish school (of which the Presbyterians of Scotland had about one thousand at that time) in that it was a school for the homeless street Arabs who were so numerous in Edinburgh. It was a free school for those too poor to pay tuition and where the children were provided with free meals and warm clothing as well as religious and secular instruction.

The church was crowded from the start. People were turned away in numbers. So great was Mr. Guthrie's popularity as a pulpit orator that while he was engaged in the educational campaign previous to the Disruption of 1843, the people smuggled planks into the church during the week. Climbing to the open space between the suspended ceiling and the true roof, they laid these planks across the ceiling joists; and despite the watchful church officers, many people succeeded in scrambling up into this church attic, where they surrounded the ventilating grilles opening into the church below. There they were forced to remain until Mr. Guthrie and the elders and deacons were all out of the church at the

close of the service. This continued for some time, until it reached the ears of the city officials, who prohibited it because they feared, and rightly so, that the ceiling might give way under the weight of this invisible portion of the congregation.

Thomas Guthrie was to enjoy his new church for only three years. When the split in the State Church, known as the Disruption of 1843, took place,<sup>4</sup> it was Chalmers, Welsh, Guthrie, Candlish, Cunningham, and Gordon who led the movement. For weeks they went all through Scotland, holding mass meetings in every town and village. The burning question was whether a local congregation had a right to choose and call its own pastor, or whether this right could be claimed by an influential patron. Chalmers, Guthrie, Candlish, and their followers upheld the right of the congregation against the Moderates, who defended patronage. During this preliminary campaign Mr. Guthrie was asked to address a gathering at Strathbogie. When he arrived, he was handed a court order forbidding him to preach in any church, schoolhouse, or churchyard in the parish of Strathbogie. He announced a meeting in the open air; and putting the warrant under his foot, he spoke to a great gathering of people while the court officers looked on, powerless to stop him because the clerk of court had no authority to prohibit field preaching.

Thomas Guthrie was one of the six great leaders of the evangelical party who headed the solemn procession of 474 clergymen and many elders who filed out of the convention of the General Assembly on May 18, 1843, and made their way through cheering and weeping multitudes to Tanfield Hall,<sup>5</sup> where they at once organized the Free Church of Scotland and signed a deed of demission, severing all connection with the corrupt State Church of their time and relinquishing all claim to its property. In so doing they signed away their congregations, their incomes, and all claim to the churches, parochial schools, and manses. In Guthrie's case it meant giving up his new church and school; but he did not falter for a moment, nor did any of the 474 who withdrew that day.

In record time he found a new site close by, on the steep slope of Castle Hill. The great majority of his congregation

<sup>4</sup> A more detailed account of the Disruption appeared in the June, 1947, issue of *CONCORDIA THEOLOGICAL MONTHLY*, pp. 418-422.

<sup>5</sup> *CONCORDIA THEOL. MONTHLY*, June, 1947, pp. 420-421.



withdrew with him; and in some manner, although a great many of them were from the poorest slums in Edinburgh, they raised the sum of 6,000 pounds, or about \$30,000, for a new church and school. In some manner Thomas Guthrie succeeded in building a simple but very substantial church and school for that sum. St. John's Free Church, as it was called, was a spacious building, seating 1,200, but it was quickly filled to capacity. There Dr. Guthrie labored among his people of the slums until shortly before his death, in the year 1873, when ill health compelled him to give up all but the lightest of duties. It was in Old Greyfriars, in St. John's, and in Free St. John's that most of his famous sermons were preached. He was a man of unlimited energy; for in addition to his labors in the slums of Cowgate and the task of raising funds and building a new church and school, he found time to engage in a speaking tour throughout Scotland. As a result of this tour he raised \$591,850 in order to provide the 474 Free Church pastors with manse, as they are called by the Presbyterians. This was remarkable, for the people of the new Free Church had just raised \$1,600,000 for 500 new church buildings, to say nothing of almost as many parochial schools and the imposing New College and its theological hall, which stand to this day at the end of the Mound, an artificial causeway connecting the Old Town and the New Town. As a result of a multitude of activities Dr. Guthrie developed a heart condition, and for two years it was feared that he would never preach again. From this time onward Dr. William Hanna, the author of the two-volume biography of Thomas Chalmers, was Guthrie's assistant at Free St. John's. With so faithful a helper, Guthrie continued his work from 1850 until 1864, when his worn-out condition compelled him, at the age of 61, to give up most of his work.

It was not until 1855 that the first of Dr. Guthrie's dozen or more books appeared. Until then he had published only his three pamphlets on Ragged Schools and a sermon or two. His first book, *The Gospel in Ezekiel*, has its shortcomings. In it, for example, he shows once more how difficult it is for the "reformed" type of mind to grasp such a truth as Baptist regeneration. In his eagerness to warn his readers against the belief that a mere outward performance of Baptism will prove a guarantee of life and salvation, he comes



dangerously near to denying it entirely.<sup>6</sup> Despite its defects, this *Gospel in Ezekiel* became a best seller in Scotland and in America. Other books of sermons followed in rapid succession, for Guthrie was one of the few famous preachers who could write well as well as preach well.

Like the Fundamentalists of our own day, one cannot accept Dr. Guthrie without reservation. He preached Christ Crucified with singular clarity, and he declared in no uncertain terms that salvation flows entirely from divine grace, "without any merit on the part of the sinner to deserve it, and without any ability on his part to accomplish it," as Dr. Andrew Thomson so aptly expressed it.<sup>7</sup> One can only wish that Guthrie might have been equally clear in regard to other important truths of the Gospel of grace. If he could distinguish between objective and subjective justification, this is not clear in his sermons. His Calvinism is not of the old, harsh type. Hyper-Calvinists considered him liberal because he did not preach a limited Atonement. "John," he said in one of his sermons, "uses a very broad expression. 'Jesus Christ,' he says, 'is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.' The whole world—'Ah!' some would say, 'that is dangerous language.' It is God's language; John speaking as he was moved by the Holy Ghost. It throws a zone of mercy around the world. Perish the hand that would narrow it by a hair's breadth."<sup>8</sup>

Guthrie had, at least in his younger years, the Reformed conception of the divine obligation to keep the Sabbath; while his daily experiences in the Cowgate slums with thousands of drunken men and women caused him to preach fiery temperance sermons long before that had become a fashion in evangelical circles. One authority on the history of preaching, whose name we shall not mention, hails Dr. Guthrie as one of the nine representative preachers of modern times. Although admitting his greatness, yet this authority would have us believe that Guthrie was a man without theological depth, but clever enough to conceal his lack of deep thinking and close argumentation behind a series of

<sup>6</sup> *Op. cit.*, pp. 212—218.

<sup>7</sup> Andrew Thomson, *Sermons and Sacramental Exhortations* (Edinburgh, 1831), p. 61.

<sup>8</sup> *Autobiography*, Vol. 2, p. 194.

dazzling word pictures and striking illustration. The real grievance of this critic seems to be that Dr. Guthrie, like Spurgeon, rejected the conclusions of the Higher Critics *in toto*. It is here that we find Guthrie's greatest glory. He has an admirable sermon on the inspiration of the Bible.<sup>9</sup> Even granting that he mistakes mere assertion for logical proof, yet that sermon, with the blemishes that one must admit that it contains, is one of the most ringing pleas in behalf of an un mutilated Bible that are to be found anywhere in Reformed circles. Call the sermon rhetorical if you will, and its oratory of the old-fashioned kind, yet it is the fearless testimony of a man who had utmost confidence in a verbally inspired and all-sufficient Bible. In one of his writings he mentions the youngest of his nine children, a little lad of four years, who could face with utmost calmness the fiercest tempest because his father was at his side. The elder Guthrie's confidence in the Bible was equally sure.

It is quite true that Dr. Guthrie's system of theology was not what we might consider complete, yet his critics are singularly blind to the fact that his dozen or more books contain sermons that he preached to the farm laborers and handloom weavers of Arbirlot and to the unlettered people of Edinburgh's slums. He tells us more than once in his autobiography that it was his lifelong ambition to express the doctrines of Redemption in the simplest possible language so that the ragged people from the Old Town tenements might understand. If he did not make use of such terms as *sanc-tification*, *reprobation*, and *concreated righteousness*, it is not necessarily an indication of theological superficiality. Like Fundamentalists in general, from Charles Simeon, Thomas Boston, Thomas Chalmers, C. H. Spurgeon, and C. P. McIlvaine down to the time of Gresham Machen, W. J. Bryan, and Campbell Morgan, he was never able to grasp such truths as our doctrine of the means of grace, nor the doctrine of election as it was so admirably set forth by Dr. F. Pieper and by Dr. A. Hoenecke. Guthrie was a reformed theologian, and, as Carlyle said of Knox, "we are to take him for that; not require him to be other," much as we regret that his theological system was incomplete.

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<sup>9</sup> Thomas Guthrie, *The Way to Life* (London, 1862), pp. 86—101.

Guthrie's sermons are hardly models of homiletical style. His main divisions, clearly marked and always announced, are in the form of simple statements. Unfortunately these do not always grow out of the text. He has a sermon on the text: "Demas hath forsaken me, having loved this present world."<sup>10</sup> From this text he derives three main divisions, namely: I. Consider the fall of Demas; II. Consider the cause of his fall; III. Learn the lessons this case teaches. Clearly his third main division cannot be considered a part of his text, although it might serve admirably as a conclusion or a practical application. In other cases we find Guthrie announcing a text, expounding it correctly, and then, without warning, going off on a tangent and introducing something foreign to the text. Generally it is a very important truth, but its relation to the text is difficult to see.

Guthrie has been called the greatest master of the pictorial style of preaching — perhaps the greatest of modern times. In his Sunday afternoon Bible hours in the village of Arbirlot he discovered that picturesque illustrations could reach the dull minds of the plowboys and the dairy maids. When he became the apostle to the Cowgate slums, he employed the same method. Today one would think nothing of it, but in 1837 such preaching was a novelty, particularly in Scotland, where pulpit propriety had been carried to extremes. Guthrie's illustrations are frankly sentimental, for he found that they reached the hearts of people of limited education: a shipwreck on a rocky Scottish coast; a ragged boy gazing at a window filled with Christmas gifts; a woman pawning her wedding ring in order to buy bread for her starving bairns; a beautiful child lying dead on a bed of filthy rags while her parents lounged about, too drunken to realize what had happened. Guthrie made use of such garish illustrations as these, and he used them freely. The people of the tenements filled his church and even sat on the very pulpit steps. Men of his time often describe Guthrie making his way with difficulty from the sacristy to the pulpit because of the mass of humanity that packed his church every Sunday.

Not all who came to hear him were slum dwellers. Hugh Miller, the distinguished editor of the *Witness*, was one of

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<sup>10</sup> Thomas Guthrie, *Speaking to the Heart* (Edinburgh, 1862), pp. 201—216.

Guthrie's most faithful office-bearers, and he never missed a service. With his great plaid travel rug draped about his shoulder and his huge shock of red hair, he was a familiar figure at Free St. John's. Dr. James Y. Simpson and Dr. John S. Blackie were other faithful members. Lord Cockburn and Lord Jeffrey were usually present, although Jeffrey never became a communicant member. Thackeray and Gladstone attended Free St. John's whenever in Edinburgh, and even Wilberforce was often present. During the summer months many distinguished visitors from England and America came to hear Guthrie.

For thirty-four years the tall, broad-shouldered figure of Guthrie, followed by his favorite black collie, was a daily sight in the crazy, steep streets of the Old Town. He climbed the stairs of the reeking tenements, visiting the sick and dying, seeking to bring them to a realization of their sin and their need of salvation. Even an impaired heart condition did not stop him. He retained his proverbial cheerfulness to the end. At the age of 70, completely worn out by forty-three years of laborious effort, he lay dying. One of his sons tried to lift his head from the pillow. "Heave awa, lad!" he cried cheerfully, "I'm na dead yet!" Then, more solemnly, he said, "Just sing me a bairn's hymn." His family sang one of his favorite hymns, and then Guthrie said, "Pray that I may have a speedy entrance into Heaven, where we shall no longer have to proclaim Christ—but where we shall enjoy Him forever."<sup>11</sup>

Guthrie had a voice of great range and power, and his early training in public speaking had taught him to use it with the skill of an actor. He had a gift of persuasiveness that few could resist, and during his campaign for his Ragged Schools he not only succeeded in establishing his own school, but he formed an organization and encouraged the establishment of such schools in other parts of the city. His book *The City: its Sins and Sorrows* and his three printed pleas for Ragged Schools are ample proofs of his persuasive eloquence. Pedantic people said of his preaching, just as they said of the earlier sermons of Dr. John Brown of Broughton Place Kirk, that it was "for the maist part tinsel-wark"; yet it was a simple, pictorial style that attracted the un-

<sup>11</sup> *Autobiography and Memoir*, Vol. 2, pp. 486—490.

churched multitudes and delighted the poorer classes of people. Throughout his life he held to the one great central truth of salvation through Jesus Christ alone — that and his unflinching testimony to a verbally inspired Bible. Friends warned him that people would soon tire of the single theme of sin and grace, but Dr. Guthrie is one of the few men whose popularity did not wane in the least during his forty-three years in office. Certainly he never degraded his pulpit with Christless sermons. The writer of these lines has heard four of Edinburgh's eminent preachers — some of them several times. As a rule their sermons were Christless. Of Redemptive Christianity there was hardly a hint. One could but think of Thomas Guthrie and his ringing, flamboyant eloquence, his copious sentimentality, and his coruscant word pictures. He never would have indulged in the pseudo-psychiatry of today with its nonsensical sermons on "The Forceful Dynamics of Life" and "Man's Power to Conquer Life's Unconquerables."<sup>12</sup> With all his shortcomings, Guthrie always gave the Cross a central place in his sermons. He built two churches and filled them to capacity, and he had an important part in the establishment of a church in the Plaisance. Five other congregations owe their origin indirectly to him. Had he preached sermons of the modern "personality problem" type, his church might have been as empty as some of Edinburgh's churches are today.

If Guthrie's work was not permanent, he is not to blame. His large church stands to this day at the head of the Lawnmarket, at the foot of Castle Hill, but it is now a mere chapel of Tolbooth Church hard by. As long as Guthrie lived, his church was not only the home of a great congregation, but many people of all walks of life were brought to repentance and faith through his ministry. If his large congregation is but a shadow today, the blame may be laid squarely at the door of liberalists who think that Christ-centered preaching is old-fashioned. They cannot seem to realize that lost sinners cannot be reclaimed by sermons on "Adjusting Yourself to

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<sup>12</sup> A certain man preached recently on the text "Why art thou cast down, O my soul?" His theme was "Life's Gloomy Moods." His divisions were: I. We cannot cure them by running away from them; II. We cannot get rid of them by going on a vacation; III. We cannot avoid them by blaming them on the weather; IV. We must admit they exist and face them unafraid. This is typical of the nonsense of the popular "Personality Problems" school of preaching of today.



Life's Realities." Thomas Guthrie, with his imperfect system of theology, accomplished much. He did this because he held firmly to the facts of sinful man's hopeless condition and the power of the Lord Jesus to confer life and salvation upon the believer and because he had implicit confidence in the Bible. Of the Bible he said:

"Wondrous Book! It levels all, and yet leaves variety of ranks; it humbles the lofty and exalts the lowliest; it condemns the best and yet saves the worst; it engages the study of angels and is not above the understanding of a little child; it shows us man raised to the position of a son of God, and the Son of God stooping to the condition of a man. It heals by wounding and kills to make alive. It is an armory of heavenly weapons, a laboratory of infallible medicines, a mine of exhaustless wealth. Teaching kings how to reign and subjects how to obey, masters how to rule and domestics how to serve, pastors how to preach and people how to hear, teachers how to instruct and pupils how to learn, husbands how to love their wives and wives how to obey their husbands, it contains rules for men in all possible conditions of life. It is a Guide-Book for every road; a chart for every sea; a medicine for every malady; a balm for every wound; and a comfort for every grief. Divinely adapted to our circumstances, whatever these may be, we can say of this Book as David said of the giant's sword, 'Give me that, there is none like it.' Rob us of the Bible and the sky has lost its sun; and in other, even in the best of other books, we have naught left but the glimmer of twinkling stars. Now, my text crowns all these eulogies; like the keystone of the arch that binds all the parts of the span together, it gives the rest their power and value; for what were all the promises and prospects of this sacred volume unless we knew that they could not fail, and were assured by Him who is the Truth, as well as the Way and the Life, that it were 'easier for Heaven and earth to pass, than one tittle of the law to fail?' . . .

"It has often been reviled; but it has never been refuted. Its foundations have been examined by the most searching eyes. In Hume, and Gibbon, and Voltaire, and La Place, to pass such coarse and vulgar assailants as Tom Paine and Carlisle with their few living followers, the Bible has had to sustain the assaults of the greatest talent, the sharpest wit and



the acutest intellects. To make it appear a cunningly-devised fable, philosophers have sought arguments amid the mysteries of science, and travellers amid the hoar remains of antiquity; for that purpose geologists have ransacked the bowels of the earth and astronomers the stars of heaven; and yet, after sustaining the most cunningly-devised and ably-executed assaults of eighteen hundred years, there it stands; and shall stand, defiant of time, of men, of devils — a glorious illustration of the words of its Founder; 'On this rock have I built my Church, and the gates of hell shall not prevail against it!'

"Since those eighteen hundred years began to run, what revolutions time has wrought! what changes he has seen! The oldest monarchies have been overthrown; the dawn of truth has chased away the darkness of a long night; the maxims of statesmen and the theories of science have shifted like the wind; success has crowned the boldest innovator on all old established systems. Jove is gone, but not Jehovah, the Hebrews' God. On Grecian headlands and Roman hills the temples of Jupiter stand in mouldering ruin; but temples sacred to Jesus are rising on every shore. Since John wrote in his cell at Patmos and Paul preached in his own hired house at Rome, the world has been turned upside down; all old things have passed away; all things on earth have changed but one. Rivalling in fixedness, and more than rivalling in brightness, the stars that saw our world born and shall see it die, that rejoiced in its birth and shall be mourners at its burial, the Word of our God stands forever. Time, that weakens all things else, has but strengthened the impregnable position of the believer's faith, and hope, and confidence. And as, year by year, the tree adds another ring to its circumference, every age has added the testimony of its events to this great truth, 'The grass withereth, and the flower fadeth, but the Word of the Lord shall endure forever.' " <sup>13</sup>

Dr. Guthrie is attractive to us today not only because he was one of the most brilliant pulpit orators of the nineteenth century and because of his intense interest in evangelizing the unchurched people of his city; but he is of especial interest to us because of his firm conviction that a church without a parish school is a church without future. In this matter he has been misunderstood. At one period of his life he

<sup>13</sup> Thomas Guthrie, *The Way to Life* (Edinburgh, 1862), pp. 103—107.

was an eloquent champion of the National School movement. This does not indicate any loss of interest in the parochial school. He found that the parish schools of the Church of Scotland and those of the Free Church were unable to reach all the children. Even with these excellent schools, by this time almost 2,000 in number, many children were still growing up without an education. It was then that he took to the platform and urged the organization of State-controlled schools, for he saw that the task was too great for the two larger Presbyterian groups and the two or three minor Presbyterian bodies.

Thomas Guthrie's three pleas for Ragged Schools, issued at first in the form of three pamphlets, were eventually included as a supplementary section of *The City: its Sins and Sorrows*. They are masterpieces of persuasive propaganda; and for those who would maintain a parochial school, especially in the poorer sections of a city, his words will prove of interest today. While they are rhetorical and while he makes free use of pathos, yet his vivid pictures of children growing up like young pagans have a strong appeal even today. He heard of Sheriff Watson of Aberdeen and his original Ragged School. He heard of John Pounds of Portsmouth, a Christian cobbler, who opened a school for poor children in 1819. His shop was but seven feet wide by eighteen deep, yet John Pounds filled every square foot of it with children. Guthrie was greatly moved. "I confess that I felt humbled," he said. "I felt ashamed of myself. I well remember saying to my companion in the enthusiasm of the moment, and in my calmer and cooler hours I have seen no reason for unsaying it, 'That man is an honour to humanity. He deserves the tallest monument ever raised on British shores.'<sup>14</sup> Today a fine bronze statue of John Pounds, surrounded by several ragged children, may be seen in Portsmouth, and his little wooden shop was long one of the show places of the city. At least four accounts of his life have been written.<sup>15</sup>

The story of the cobbler led Guthrie to visit the Edin-

<sup>14</sup> *Autobiography*, Vol. 2, pp. 112—113.

<sup>15</sup> Anon., *A Memoir of the Late Mr. John Pounds* (Portsmouth, 1839); *Lives of Distinguished Shoemakers* (Portland, Me., 1849); Wm. Anderson, *Kings of Society* (London, 1873); R. E. Jayne, *The Story of John Pounds* (London, 1925).

burgh police stations with one of his elders. He found scores of homeless children sleeping on the bare stone floors. The governor of Edinburgh Prison told him that 740 children had been imprisoned within three years for minor offenses: this in a city whose population at that time was but 150,000. Guthrie found that most of the homeless children of Edinburgh came from the homes of worthless, drunken parents, who thrust their children out on the street to shift for themselves. A smaller number were orphans. Edinburgh had, at that time, seven large hostels for children, yet many remained homeless. Guthrie opened his parish school in the church basement, and within a very few months he had 265 pupils enrolled. He provided the children with meals and warm clothing, and his school cost him \$10,000 a year at the outset. Not only did he appeal to the well-to-do people who filled the church galleries, but he organized a city-wide group and fired them with zeal for the Ragged School movement. He went before Parliament and urged his cause. He delivered lectures throughout Scotland and England, and lived to see Ragged Schools in scores of large cities, and even ten such schools where the children were quartered in unused ships tied up at the docks in various seaports.

It was not long until trouble arose. A cry was raised that compulsory religious training is an infringement upon the rights of free citizens. Guthrie insisted that religion must be taught in his parish school, and he fought the case to a finish and won. He attended a great mass meeting, called by a group who termed themselves the Protestant Liberals. Guthrie walked to the platform and declared that not one of his school children, now numbering 300, had come from a Christian home. Their parents, in every case, were virtual pagans. He was not trying to teach the Bible and the Westminster Catechism to Episcopalians, Congregationalists, Methodists, and Baptists, but to children whose background had been paganism. This declaration convinced the majority of his opponents.

Guthrie lived long enough to see many of his street Arabs become useful citizens. Between the years 1847 and 1851 the number of children in Edinburgh Prison was reduced from 315 to 56, and the warden of the prison declared that Guthrie's Ragged Schools had been "the principal instruments in effect-

ing so desirable a change." Some years later, at a commencement at Edinburgh University, Dr. Guthrie could not restrain his tears when he saw one of his former waifs, now a handsome young man, receive his Master's degree. Taking sixty names at random, he found that fifty-six of his parochial school graduates had become useful citizens, and some held positions of responsibility and trust.

The object of the Ragged School, as Dr. Guthrie expressed it in the constitution and by-laws of his School Association, reads:

"It is the object of this Association to reclaim the neglected or profligate children of Edinburgh, by affording them the benefits of a good, common, and Christian education, and by training them to habits of regular industry, so as to enable them to earn an honest livelihood, and fit them for the duties of life. The general plan upon which the schools shall be conducted shall be as follows, viz:

"To give the children an allowance of food for their daily support.

"To instruct them in reading, writing and arithmetic.

"To train them in habits of industry, by instructing and employing them daily in such sorts of work as are suited to their years.

"To teach them the truths of the Gospel, making the Holy Scriptures the groundwork of instruction."<sup>16</sup>

In our own day, when congregations often enter a new community and begin by building a social hall before they build a church or school and plead that the high cost of building has compelled them to do this, one cannot escape the thought that there is much to be learned from such men as Thomas Guthrie. He realized the value of the Christian day school. When he found that the people who lived near by were too poor or too worthless to support such a school, he organized his well-to-do minority into a School Association and expanded this by drawing in other people from throughout the city. When he found that the children who lived near by were hungry and poorly clad, he provided them with meals and warm clothing, free of cost, and by his appeals, both printed and by word of mouth, he raised \$15,000 a year to support his enterprise — a large sum in those days.

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<sup>16</sup> *Autobiography*, Vol. 2, p. 120.

Have we, today, a right to abandon a run-down section of the city and move our churches to "fields of greater opportunity" in the residential suburbs? Have we a right to invest our money in social halls and parish houses and devote our evenings to entertainments of one kind or another, while the children of the tenements grow up without religious training of any kind? The money that will build a parish house will build a school. The hours devoted to social activities in the parish hall might be devoted to the training of a band of devoted people, pledged to give one evening each week to the task of calling upon the unchurched multitudes of the community. Guthrie did just this. Not only did he gain the children, but eventually he gained many of their parents; and the influence of Free St. John's Church, at the junction of Castle Hill, Lawnmarket and West Bow, transformed scores of good-for-nothing, drunken parents into devout Christians and faithful church workers. There were old people in prominent New York churches not so many years ago — lifelong church members, who had begun life in the Cowgate slums, and had been lifted from a state worse than paganism by Dr. Guthrie, his church and his school. Chalmers, Tasker, MacColl, Ross, Macleod, and others had the same experience and employed the same methods in the poorer tenement sections of Edinburgh and Glasgow. If the Presbyterians can do it, so can we.

It is well that we send food, clothing, Bibles, and Catechisms to the hungry and ragged children of Central Europe. Their sad stories move us; but after all, Edinburgh, Glasgow, Cardiff, Durham, Dublin, and scores of other cities have always had their swarms of hungry and ragged children. The man answers poorly who tells us that other denominations have a duty toward those people as well as we. He forgets that those very denominations, lacking the solid doctrinal foundation that is ours by an unmerited gift of grace, have gone down under the withering blight of Higher Criticism and Modernism. Who ever heard of a Higher Critic devoting his time to the evangelization of the poor or a Modernist engaged in organizing Christian day schools? Such men seek fashionable, wealthy congregations, and they ridicule the parochial school. When Higher Criticism and Modernism take possession of a religious denomination, missionary zeal languishes,

schools (if any) are closed, and their empty buildings are turned into social halls; and in such surroundings one never hears of worthless families transformed into devout Christians. Under the malevolent influence of liberal theology there is no zeal for such work as that of Thomas Guthrie; and the Christless sermons of the Modernist will repel rather than attract the very people who need religion. A grave responsibility rests upon those of us who still, by the Lord's mercy, possess the saving truth.

#### THOMAS GUTHRIE'S MORE IMPORTANT WORKS

- The Gospel in Ezekiel* (Edinburgh, 1856). Unsatisfactory.
- The City: its Sins and Sorrows* (Edinburgh, 1857). Brilliant word pictures of the needs of the unchurched and the poor.
- Christ and the Inheritance of the Saints* (Edinburgh, 1858). A series of sermons on Colossians.
- The Street Preacher* (Edinburgh, 1858). An account of Robert Flockhart.
- Seed Time and Harvest of Ragged Schools* (Edinburgh, 1860).
- The Way to Life* (Edinburgh, 1862). A series of sermons.
- Speaking to the Heart* (Edinburgh and London, 1862).
- Man and the Gospel* (London, 1865). Sermons.
- The Angels' Song* (Edinburgh, 1865). Twelve studies in the Redemption, in the form of short devotions.
- The Parables* (London, 1866). Twelve sermons.
- Early Piety* (London, 1867).
- Our Father's Business* (London, 1867). Eleven religious essays.
- Studies in Character* (London, 1867). Old Testament worthies. Sixteen essays.
- Out of Harness* (London, 1867). Articles appearing originally in the magazine edited by Guthrie.
- Pleas for Ragged Schools*. Originally three pamphlets, published in 1847, 1849, 1850, and later in book form.
- Autobiography of the Rev. Thomas Guthrie, and Memoir by His Sons*, 2 vols. (London, 1874).
- Platform Sayings, Anecdotes and Stories of Thomas Guthrie* (Edinburgh and London, 1863). Compiled from his writings.
- New York, N. Y.

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## Homiletics

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### A Series of Sermon Studies for the Church Year

#### THIRD SUNDAY AFTER TRINITY

1 TIM. 1:14-17

*The Text and the Day.* — Our text is well in tune with the day's Standard Epistle Lesson, in which St. Peter calls upon all Christians to humble themselves under the mighty hand of God. It is also in tune with the Standard Gospel Lesson, in which the Son of God is presented as the Man "who receiveth sinners and eateth with them" and who, after speaking the Parables of the Lost Sheep and the Lost Coin, said: "There is joy in the presence of the angels of God over one sinner that repenteth."

*Notes on Meaning.* — Our text is the greater part of an apostolic hymn of praise beginning with v. 12. The glorious Gospel of the blessed God was committed to the Apostle's trust. He is keenly aware of the grace of God that was bestowed upon him, vv. 12-13; 1 Cor. 15:1, 2, 9, 10; Gal. 1:13-16; Phil. 3:4-9. A special reason for his indebtedness and gratitude to God is stated in v. 13. He knows himself as a former blasphemer, persecutor of Christ, to whom he had also been insolent. The Apostle is humbling himself under the mighty hand of God. He makes a frank confession of his guilt. Joyfully, however, he exclaims v. 13 b. With him sin abounded, but grace did much more abound, Rom. 5:20-21. His blaspheming, persecuting, and being insolent had preceded his coming to the saving knowledge of the grace of God in Christ. Therefore his lamentable deeds were not those of wantonness and perverseness. His had been a blind and misguided zeal, which he now deeply deplores but does not excuse. — And now to the text. V. 14. No wonder that the Apostle eloquently speaks of the superabundant grace of his Lord bestowed upon one who had abounded in sin. The effect of this bestowal was sincere faith and ardent love for Christ. Instead of blaspheming, he now believes in Christ; instead of persecuting, he now loves Christ; instead of being insolent, he now gives all glory to Christ. — Vv. 15-17. The Apostle now

offers a summary of the doctrine of the superabundant grace of God and shows that this grace of God is to be applied universally. Trustworthy, fully deserving complete approbation, is the word "that Christ Jesus came into the world to save sinners," evidently a saying in which the Apostolic Church summed up its practical belief in the incarnation and its salutary purpose. Jesus similarly stated the gracious purpose of His coming Matt. 18:11; Luke 19:10; John 3:16-17. The Savior came to rescue from eternal perdition those who had missed the mark set by God in His holy Law. Christ fulfilled the Law for all mankind. In addition, He who knew no sin was made to be sin for us "that we might be made the righteousness of God in Him." 2 Cor. 5:21. Among these rescued sinners the Apostle humbly and sincerely reckons himself as first. Eph. 3:8; 1 Cor. 15:9. From the depth of this humility he rises triumphantly to extol the superabundant grace of God in Christ Jesus, who had shown him such merciful consideration. In his experience the Apostle is set forth as an example and type of all such as accept Christ as their Savior after having led a life of depravity and, by the grace of God, have come to true repentance. Once he was in the front rank of the enemies of Christ; now he is in the front rank of the believers in Christ, serving him in grateful obedience. This is a comforting spectacle for all those who in the light of God's holy Law have been terrified by the number and enormity of their sins. No sin is too great or grievous to be forgiven by a gracious God for Jesus' sake. — The text closes with a fitting doxology, v. 17. Grateful for undeserved grace, the Apostle gives all glory to the eternal, immortal, invisible, and only wise God.

*Preaching Emphases.* — The text contains a notable contrast. The last verse is a testimony of the majesty of God. Contrasted with it is the Apostle's confession: "I am the chief of sinners." The sermon will do well to emphasize anew the universal grace of God for all sinners.

*Preaching Pitfalls.* — After studying this well-known text, meditating on it, how can a preacher escape extolling the grace of God that saves sinners? On the other hand he will present the recipient of this grace not as a person who perhaps gloats over past wickedness and loves to recount it with a sort of pride, but as a person who is truly and always penitent.

*Problem and Goal.* — The goal is the glory of God and the salvation of all sinners by grace through faith in Christ.

*Outline:*

#### THE SUPERABUNDANT GRACE OF GOD IN CHRIST

##### I. Eloquently proclaimed by the penitent Apostle.

- A. Only a truly penitent person has real appreciation for the grace of God in Christ, vv. 13-15 b.
- B. Therefore he is capable, guided by the Spirit of God, to confess and proclaim this grace, vv. 14-15.

##### II. Joyfully accepted and gratefully praised by him.

- A. The superabundant grace of God was also accepted by the Apostle, vv. 13-16.  
Joyfully he says: I obtained mercy. — It is worthy of acceptance. — I am a pattern to them which should hereafter believe on Him.
- B. All glory for this grace is given to the eternal God of all grace, v. 17.

H. C. HARTING

#### FOURTH SUNDAY AFTER TRINITY

COL. 4:2-6

*The Text and the Day.* — The text presents the "claims of the outsiders." "Them that are without" necessarily implies them that are within. It is all over with the Church on that day when there are finer characters outside it than in it. The feature of the Christian life is that it is filled with prayer. It is our Christian duty to pray for all men. The text appeals to the Christian to be "savory, discreet, and seasonable" in their discourses so as to give the outsider no advantage against him, nor should he expose himself to their malice and ill will.

*Notes and Meaning.* — V. 2. "Wakefulness in prayer" is enjoined by Christ in Matt. 26:41 and Mark 14:38. Paul: "Be ever praying and at the same time watching." "In connection with thanksgiving." We are ever to be thankful for the Vicarious Atonement. We are Christians because Christ made us so. We are ever to cling to Him in prayer, watching that nothing may separate us from the love of Christ and constantly thanking Him for our completeness in Christ.

V. 3. Pray also for "us," i. e., Paul and Timothy. Pray

"that God may open for us a door for the Word." God must open the doors . . . wherever God may have one. Paul is thinking of his release and praying for an open door. When that door opens, Paul also begs this result: "*so that we may utter the mystery of Christ.*" Paul means: To make plain to men the whole blessed Gospel mystery of Christ's universal redemption, received by grace through faith. For this Gospel Paul was in prison. V. 4. Especially does he want to preach Christ at his trial in the court of the whole empire. A lot would depend upon how Paul would speak in defense of the Gospel at his trial. It would affect the Colossians also. Therefore pray for me.

V. 5. When you are praying for the progress of the Gospel in the whole world, you will not be hindering it in your own city. "Those outside" are the non-Christians. Do not prejudice them against the Gospel, but win them to the Gospel.

V. 6. "Salt" is the wholesomeness of what we say. Paul wants to say the right thing at the critical time of his trial so as not to damage the Gospel. But that desire should be the Christian's at all times. Speak "ever with grace" in a kindly spirit, be mindful of the wholesomeness of what you say, and know what you are talking about so as to make the most of your opportunities to win the outsider.

*Preaching Pitfalls.*—Commending the Christian cause without the Christian's Christ. Emphasizing the Christian's behavior toward men of the world, which becomes a mere social ethic or a Golden Rule religion. Christian testimony does not consist in meeting logical or emotional objections with more logic and emotion. *Christian testimony consists in telling men, with an ever-thanking heart, about the great atonement for sin through the cleansing blood of Jesus Christ. He for me.*

*Preaching Emphases.*—The power of Christian testimony is the product of grace. The motive for Christian testimony should be the love of Christ and love for man's soul. The glory of Christianity must be seen from within the Christian heart, the Christian home, the Christian house. Let us be filled with Christ's spirit and emulate His example. Let us speak the things we do know, the things we have heard and seen—the good news of the love of God in Christ Jesus. The "outsider" has a claim on us.

*Problem and Goal.*—God forbid that our hatreds, jealousies, and bitternesses should rob the Christ and His Gospel of its love. How many of us are austere and sad! Are we living epistles? good public-relations departments? trumpets of God and messengers of peace in our daily life and conversation? The Christian must act judiciously toward all men. We must maintain a high character. We must cherish a gracious spirit. We must give a Christian testimony.

*Outline:*

THE INGREDIENTS OF CHRISTIAN TESTIMONY

- I. It must have appeal.
  - A. The appeal of Christian testimony is a wakeful prayerfulness with thanksgiving.
  - B. The appeal of Christian testimony is witnessing by word and deed to the love of God in Christ at every open door.
  - C. The appeal of Christian testimony is a power and grace from the Holy Spirit.
- II. It must have attraction.
  - A. Christian testimony must maintain a high character.
  - B. Christian testimony must cherish a gracious spirit.
  - C. Christian testimony must possess a believing and thankful heart.
- III. It must have interest.
  - A. There is nothing in the world like the Gospel.
  - B. Christian testimony is founded upon the Bible and not on logic and emotion.
  - C. Christ's love for a man's soul is the greatest news.

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EDWIN E. PIEFLOW

FIFTH SUNDAY AFTER TRINITY

PHIL. 3:8-14

*The Text and the Day.*—The theme of the day is the cry of the contrite heart to attain the prize of the high calling in Christ Jesus. The Introit states: "The Lord is my Light and my Salvation." In the Collect we pray that we may obtain God's promises, "which exceed all that we can desire."

*Notes on Meaning.*—St. Paul's beloved congregation at Philippi was threatened by Judaizing errorists. He warns: "Beware of evil workers." Cf. context, vv. 2-3; 18-19. These "enemies of the Cross of Christ" vaunted themselves of their legal righteousness. The Apostle had more reason for boasting than they. As "touching the righteousness which is in the Law," he was "blameless." Cf. vv. 4-6; 2 Cor. 11:10 ff.

Vv. 8-9. "All things," his material possessions, his family connections, his Pharisaic righteousness, once so highly treasured, he now counts but loss and rubbish for the "excellency (surpassing worth) of the knowledge of Christ Jesus, my Lord."—This knowledge includes the saving faith. John 17:3; Luke 1:77. It regenerates, transforms, sanctifies man and places him in fellowship and communion with Christ and His merit.—"And be found in Him" (the city of refuge, Num. 35:25).

Vv. 10-11. St. Paul, at this writing in prison long after his conversion (2 Cor. 4:6), still has the desire "that I may know Him," to know Him ever better, a lifelong process. 2 Pet. 3:18; Eph. 4:15.—"And the power of His resurrection." This divine power, *dynamis*, manifests itself in regeneration, Eph. 1:19-20; 2:5-6; at Holy Baptism, Rom. 6:3-4; Col. 2:12-13; in sanctification, 2 Cor. 12:9; 13:4; in our resurrection, John 5:28-29; John 11:25 f.; 1 Cor. 15:43 ff.

The fellowship of His suffering, conformity to His death, and attaining to the resurrection imply both by faith to appropriate the merit of Christ and in life to follow and conform to His example. It implies to be crucified with Christ, to die unto sin and to rise with Him in newness of life.

Vv. 12-14. A Christian is never perfect but must constantly strive to become a thorough Christian. This "reaching forth" can take place only after Christ has taken hold of us and made us His own. 1 John 4:19; 1 Pet. 1:5.—"The prize of the high calling of God in Christ Jesus." Heaven and its glory is the final goal. To this we are effectually called. 1 Thess. 2:12; Eph. 1:18; 2 Thess. 2:14; 1 Pet. 5:10; 2 Pet. 1:10; Rom. 8:30.

*Preaching Pitfalls.*—When urging to follow St. Paul's example, beware of Arminianism, synergism, and the Melanchtonian error that "good works are necessary for salvation."



Pieper, *Christl. Dogmatik*, Vol. III, p. 84 (Mueller, *Christian Dogmatics*, p. 423).

"The high calling," v. 14, does not refer to the holy ministry. Other texts must be used for sermons at the ordination or installation of pastors.

*Preaching Emphases.* — "The righteousness which is of God by faith" over against every form of self-righteousness. — Ever to grow in the knowledge of supreme worth, "the knowledge of Jesus, my Lord," to know His person, His life, His work and merit, His teachings. To win Christ and possess Him, His grace and blessings, and so attain the "prize."

*Problem and Goal.* — Christians in this materialistic and hectic age must be led properly to evaluate, and to concentrate their thinking on, the crown of life. With the help of the Holy Spirit through the Word they must be incited to action. Each hearer should leave with the conviction: "Brethren . . . this one thing I do . . .," vv. 13-14.

#### *Outline:*

St. Paul in his Epistles evidences interest in athletics, especially in the Olympian games of his day. The victor in the race had the goal before his eyes. The coveted prize was the wreath of olive branches. In our text he urges us to

#### "PRESS TOWARD THE MARK FOR THE PRIZE"

##### I. What is the prize?

- A. Men might have various ambitions, objectives in life. St. Paul in his early life. Context vv. 4-6; 2 Cor. 11:10 ff.
- B. V. 14: "The high calling of God in Christ Jesus," 1 Thess. 2:12; 2 Thess. 2:14; 1 Pet. 5:10. Eternal salvation, heaven.

##### II. How are we to attain the prize?

- A. Athletes train. To be on the "honor roll" in any temporal occupation requires vigilance, effort, stamina, pressing towards the mark.
- B. The "prize," v. 14, is attained not by "having mine own righteousness, which is of the Law," v. 9 a. Our heart's desire must be "to win Christ," "know Him," "to be found in Him," vv. 8-9; to "know the power of His resurrection," vv. 10-11.

The regenerated and justified Christian strives for, and centers his life's efforts on, perfection in holiness. "This one thing I do!" Vv. 12-14; 2 Cor. 7:1; 1 John 3:9; Col. 1:10. Pieper, *Christl. Dogmatik*, Vol. III, p. 39 ff. (Mueller, *Christian Dogmatics*, p. 400 ff.).

HERMAN W. BARTELS

## SIXTH SUNDAY AFTER TRINITY

ROM. 6:12-18

*The Text and the Day.* — The post-Trinity season of the church year stresses Christian living. The old-line Epistle for this Sunday, the section in Romans 6 prior to our text, stresses the fact that our flesh is to be crucified and that we should live unto God through Jesus Christ, our Lord. The text for this Sunday, Rom. 6:12-18, therefore, fits well into the picture of true Christian living.

*Notes on Meaning.* — "Let not sin reign." Christians who have died unto sin and are alive to God can prevent the reigning of sin so that they are no more slaves to sin. They who are justified are delivered from the tyranny and domination of sin. "In your mortal bodies." The seat and source of sin is the soul. The body is the instrument of the soul. The inner dethronement of sin is accomplished for us by Baptism and the means of grace. Cf. Romans 6:4. The lusts referred to in v. 12 are attributed to the body, because it is animated and because the "lusts" need the bodily members and the physical conditions for their gratification. V. 13 speaks of instruments of unrighteousness and instruments of righteousness. "Unrighteousness" is everything that contradicts God's Law, or normal right. Sin wants our bodily members in order to misuse them as wicked aids. At one time, when we were alive to sin, it pleased us to furnish our members as such aids; but since we died to sin, we stopped this. God can use only righteous aids, for all the works of God are righteous. The hands to do God's work, the feet to run the way of His commandments, the tongue to pray and praise, the eyes to read His Word, the ears to hear it. "Grace" in v. 15 is general and is regarded as the opposite of "Law." Here it includes all that comes to us from the grace of God through Christ. Justification, Baptism, the new life and the newness of life. "But ye have obeyed from the heart" (v. 17) means that Christians

have become obedient "from the heart" in all sincerity to the form of teaching unto which they are delivered. The whole Christian life is obedience. "From the heart" indicates sincerity and depth of service, the opposite of "with eye service" in Eph. 6:6.

*Preaching Pitfalls.*—Since this text repeats the same thought in various ways, it is comparatively easy to become lost in the detail of the text, in trying to explain every phrase and to forget the main thought that the true Christian, the reborn child of God, is dead unto sin and alive to God. One must avoid to make people think that all is well if sin does not reign even if some sin is present. The text stresses the fact that Christians are delivered from the tyranny and bondage of sin although the overthrown tyrant of sin may still harass us. One must not make the body and the members of the body the seat and source of sin. That seat is always the soul. Matt. 15:19. There is always inclination to think that the Law stops sinning and that grace alone is insufficient for this purpose. For this reason many Christians are legalistic. It also is true that some are inclined to think that since grace pardons sin so freely, one need not be careful about sinning and that a few sins more or less will make no difference to grace, which will take care of the addition. Paul does not say in the words of our text that by committing sin while being under grace and not under the Law Christians would at once change masters, adopting the sin, their former tyrant, and leaving God, their blessed liberator.

*Preaching Emphases.*—In preaching on this text it is well to keep in mind at all times that the old life is to be reckoned as dead, that the Christian is to be dead unto sin, that he is to have self-control, resist temptation, and mortify the flesh. In preaching on this text it is also well to stress the new dispensation, the spiritual liberty which the Christian enjoys (v. 14), the ready obedience which he now shows. The Christian with a renewed heart, thankful unto God for liberation, grateful unto God for the spiritual liberty which he enjoys, is happy to become a servant of righteousness.

*Outline:*

**"HOW REBORN CHILDREN OF GOD LIVE"**

**I. They are dead unto sin.**

**A. Sin does not reign in their mortal body, v. 12.**

- B. The members of the body are not instruments of sin, v. 13.
- C. Sin shall have no dominion over them, v. 14.
- D. Show how this is demonstrated in everyday living, in resisting temptation, in overcoming sin.

## II. They will live unto God.

- A. How did Christians become alive unto God?
  - 1. Through the means of grace, vv. 6, 4.
  - 2. Obeying from the heart the form of doctrine, v. 17 b.
- B. How does the new life show itself?
  - 1. Yielding "yourself" to God.
  - 2. Using members as aids of righteousness, v. 13.
- C. Christians are alive unto God as servants of righteousness.

### They

- 1. Enjoy spiritual liberty.
- 2. Do and obey the Word of God.
- 3. Are happy as servants of righteousness.

E. L. ROSCHKE

## SEVENTH SUNDAY AFTER TRINITY

HEB. 12:5-11

*The Text and the Day.* — "Oh, clap your hands . . . shout . . . with . . . triumph" (Introit; Gradual), since God's "never-failing Providence" grants "what is profitable for us" (Collect; "eternal Life," Epistle; physical needs, Gospel). Our text guarantees that even afflictions are a blessing and "profitable."

*Notes on the Meaning.* — V. 5, *ekleleesthe*, perf., lit.: "Ye have *clean* forgotten the exhortation" of Scripture (Prov. 3: 11-12). Dr. Wand translates this:

- Despise not, son, the chastening of the Lord,  
Nor when rebuked, in chagrin miss your aim.
- (V. 6): For in correction is love revealed,  
And the son punished is the son received.
- V. 7. "If ye endure." The majority of MSS read *eis* for

*ei* (if), which occurs only in *minusculis*, hence, lit.: "It is for the purpose of discipline (*paideia*, training or correction) that ye are called to endure chastening." "For what son," lit.: "Who is a son whom. . . ?" V. 8, lit.: "Whereof all have become partakers," e. g., those in Hebrews 11. Illegitimate children are usually abandoned by their fathers (see also Gal. 4:21-31). V. 9, lit.: "We had fathers of our flesh as trainers." "Father of spirits," who gives us His Holy Spirit for faith and sanctification (1 Cor. 12:3; James 1:12, 17-18; John 3:5-6; Matt. 7:11; Luke 11:11-13; Gal. 3:26-27; 4:6; John 17:17; cp. John 6:63); his angelic spirits for service and protection (Heb. 1:14; Ps. 91:11-12); and countless other gifts for our good (1 Cor. 12 ff.). V. 10: "That we may be made partakers of His holiness," Eph. 4:24; 1 Pet. 1:7, 16-18; 2 Pet. 1:4. V. 11: "It yieldeth," present, lit.: "It *continuously* gives the peaceable fruit of righteousness to them that have been put through gymnastics thereby," i. e., through such discipline.

*Preaching Pitfalls.* — The problem of textual criticism in v. 7 is too insignificant to warrant a place in the sermon. It would be folly also under the name, "Father of Spirits" to pose the problem of "creationism vs. traducianism" (Delitzsch; see *Pulpit Commentary*), for the emphasis of this text is on the value of spiritual discipline.

*Preaching Emphases.* — Press the necessity and blessings of cross-bearing. Luther: "Wer kein Crucianus ist, dass ich so reden moege, der ist auch kein Christianus," i. e., he who does not bear his cross is not a Christian; for he does not conform to Christ, his Master" (vv. 2-3). Hence "shout . . . with . . . triumph" (Introit) under every affliction. It is a sin not to do so, a despising of Scripture (vv. 5, 12), and may cause the "lame" to stumble (v. 13). By all means read the excursus, Pieper, *Christl. Dogmatik*, Vol. III, p. 84 ff. (Mueller, *Christian Dogmatics*, pp. 424-428).

*Goal.* — To make our hearers aware of the seriousness of the sin of despising the value of Christian discipline; to guarantee "eternal life" (Epistle) to those who repent of such sin (i. e., who acknowledge it and believe that Christ has atoned for it); and so to move them by the "compassion" of Jesus (Gospel) to supplant their indifference with gratitude for, and joy under, trials.

*Outline:***GOD INTERPRETS THE TRIALS OF THE CHRISTIAN****I. As a Symbol of Sonship.**

- A. God's children of old had their trials, too (ch. 11), even God's Son, Jesus (12:2-3); also the Hebrew Christians at the writing of this Letter, though as yet "not unto blood" (v. 4).
- B. All believers must expect to be tried (v. 8), for vv. 6-7. To be without such trials signifies no sonship with God (v. 8).
- C. Hence God interprets the trials of a Christian as proof of divine love and sonship (vv. 6, 8; Prov. 3:11-12).
- D. To reject this truth is a death-deserving sin (Rom. 6:21-23), for which Christ died (Rom. 5:17-21) that we might live (Rom. 6:23). Repentantly let us therefore put aside this sin and replace it with the faith that trials are a sign of sonship and love.

**II. As a Guarantee of Good.**

- A. Parental training is restricted to the brief span of childhood (v. 10 a); not so the Lord's (v. 10 b); and parental chastening, because of selfishness, is often unprofitable for the children (v. 10 a) not so the chastisement of God (v. 10 b and 9 b).
- B. God chastens only to restore to us the "image of God" (v. 10) and to give us the "peaceable fruits of righteousness" (v. 11). While "grievous" for the moment, such chastisement has God's guarantee of good (vv. 10-11).
- C. To regard God's disciplinary measures as evil rather than good is wicked and merits death (Rom. 5:17-21).
- D. Thank God for the compassion of Jesus, who frees us from the curse of this sin. Let us demonstrate our gratitude by following the example of Jesus (vv. 2-3), the instruction of our text, and the call of the Introit.

THEODORE F. NICKEL





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## Miscellanea

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### The Lutheran Dogmaticians and Modern Barthian Influences

It is perhaps rather late in the season for us to quote at this time the *Australasian Theological Review* (Vol. XIX, Nos. 1—2) of January-June, 1948. However, we are sure that the reader will pardon us for doing this when he is informed that the issue reached us only in the late fall and that the matter which we quote is important not only in 1948, but also in 1949 and far beyond that.

The matter, in brief, concerns the influence of Barthian or Brunnerian theology on present-day Lutheran thinking. This influence is noticeable here in America and, as Dr. H. Hamann shows, also in Australia. Dr. Hamann was occasioned to speak of the Neo-Lutheran tendency (if we may so call it) by an article in the newly founded *Lutheran Quarterly* of the United Evangelical Lutheran Church in Australia (A. L. C.) written by its editor, Dr. Siegfried P. Hebart. Dr. Hamann, in his fair, thorough, and scholarly way of judging all things theological, finds in the article much to praise, but also much to censure. The article bears the title "Lutheran Theology Today" and is, as Professor Hamann judges, "not so much a survey of Lutheran theology today as rather a bird's-eye view of Lutheran theology from Luther down to the present time." The subject is treated by Dr. Hebart on fourteen pages of a magazine of small format, and therefore the author "should have been doubly and trebly on his guard against the danger that lurks in generalizations. As it stands or as it reads, the article as a whole has a most unhappy effect. A reader not well acquainted with the history and the teachings of the Lutheran Church will probably be led to believe that Lutheran theology, directly after Luther, blundered from error to error, from aberration to aberration, until genuine Lutheran theology reappeared in Karl Barth!"

Dr. Hamann then writes: "Coming to details, we must deprecate the treatment meted out to the great Lutheran dogmaticians of the sixteenth and seventeenth century. Let a man dislike their method, their classifications, their distinctions, their endless *causae* as much as he pleases: that gives him no right to challenge the Biblical character and the truth of their teachings. Dr. Hebart does not point to a single error in *teaching*, as far as we have been able to see, on the part of these men. Yet while not only Luther, but also Calvin, is credited with a 'Christocentric and theocentric approach'—this in spite of the rationalism which Calvin displays again and again in his man-made system!—that approach was forgotten 'for many centuries,' it appears, by Lutheran theology (p. 5). But when Dr. Hebart charges the dogmaticians with an 'anthropocentric' approach, he should have pointed out that the meaning of this term must in their case be quite different from what

it signifies in reference to the men of the Renaissance with their purely pagan outlook. A theology that sets forth faithfully the thoughts of God as revealed in His Word can never be fitly and justly stigmatized as 'anthropocentric.' But why bother with such learned labels at all? If the true object of true theology is 'to save thyself and them that hear thee' (1 Tim. 4:16), then theology must be in a certain sense, though not in the sense in which Dr. Hebart uses the term, anthropocentric! We find a similar loose application of terms, which inevitably results in a wrong picture, when our author again and again accuses the dogmatists of surrendering to scholasticism, philosophy, Aristotelianism (pp. 5, 6). To compare Luther's strong words on Aristotle with the prevalence of Aristotelian thought in the dogmatists results in a false antithesis. Luther's ire was directed against a church that had virtually made of Aristotle a *principium cognoscendi* and used his writings to bolster up its wrong theology. The dogmatists operated with Aristotelian logic, because that happened to be the only formal logic then known to the world, even as our logical formulations still go back, willy-nilly, to that ancient source. But Dr. Hebart offers no proof that the doctrinal statements of the dogmatists were corrupted by the methods which they used. Assertion is not proof."

Dr. Hamann next shows by an example how the Lutheran dogmatists are faulted by Dr. Hebart for defining God as the *sumum ens*, *actus purus*, *ens spirituale*, *ens simplicissimum*, and he defends them by saying: "Well, we reproduce these horrid terms when we speak of God as the Supreme Being, *das hoechste Wesen*; and the only fault which a reasonable man can find with these English and German terms is that they are insufficient to define the true God." Lack of space prevents us from offering Dr. Hamann's further discussion of the subject, which closes with the significant thought that had not Dr. Hebart in a single line spoken of "the real faith which the Orthodox theologians undoubtedly had," the non-Lutheran theologian, reading the article, would no doubt have gained a most unfavorable, negative impression of these eager defenders of Lutheran theology. So far Dr. Hamann's criticism of Dr. Hebart's attack on the Orthodox Lutheran dogmatists' presentation of the doctrine of God.

Dr. Hebart, however, criticizes the Orthodox Lutheran dogmatists also for wrongly representing the Biblical doctrine of divine revelation. He writes, as quoted by Dr. Hamann: "The detrimental tendency, however, was to emphasize the correct theory and not the dynamic fact of revelation which gave birth to that theory. The orthodox dogmatic phraseology is the thing; the compelling logic of an Aristotelian system becomes as important as the living Word of God." Dr. Hamann dismisses this unjust attack on our Lutheran Church teachers of the seventeenth century with the brief remark that "the picture painted in the quotation and in the following sentences is quite wrong." To us personally, however, Dr. Hebart's statement seems to be downright untrue.

Any one who has really studied our dogmaticians knows that they had to defend the doctrine of Scripture concerning itself, in particular, the doctrine of divine inspiration, against Unitarian and other forms of liberalism. But they defended the divine authority and efficacy of Scripture no less than its divine inspiration and inerrancy.

It is highly significant that Dr. Hamann next remarks: "When reading the two pages devoted to the errorist Karl Barth, we note in general that he is praised as roundly, in spite of some mild and formal censure, as the orthodox dogmaticians have been thoroughly trounced in spite of their orthodoxy — which means right belief and therefore right teaching." We can well understand this high praise of Barth in Dr. Hebart's article, for we find it also in articles written by Lutheran theologians in America who criticize our dogmaticians after the fashion of Dr. Hebart. From what Dr. Hamann quotes from the article it is indeed largely influenced by Barthian liberalism. We agree fully with our Australian colleague when he writes: "If it is true that Barth's 'influence has been the greatest of all influences on Lutheran theology today (p. 14),' we can only hope that this influence, apart from the stimulus which it may give to the study of Luther, will speedily come to an end."

The importance of Dr. Hamann's article lies in its masterly defense of our Lutheran teachers against attacks that are as untrue as they are dangerous. In the last analysis the present-day attacks upon Lutheran orthodoxy by liberals are focused on the defense by our teachers of the plenary inspiration of Scripture. Barthianism has suggested to modern theologians a new conception of revelation. Misled by Barth's unscriptural teachings, these theologians now declare that after all only the incarnate Word — Christ — matters, and not the Scriptures which testify of Christ. They do not identify Scripture with the Word of God in the sense that the Bible is the Word of God, and so champion a sort of vicious enthusiasm which is bound to destroy not only the divine Bible, but also the divine Christ, the Savior of sinners. We suggest to our readers a careful study of our Lutheran dogmaticians at this time and recommend as a very suitable ministerial gift the ever stimulating and helpful quarterly of our brethren in Australia — the *Australasian Theological Review*.  
J. T. M.

### Recent Trends in New Testament Study

Under this heading, Prof. William Hendriksen, professor of New Testament at Calvin Seminary, Grand Rapids, Mich., suggests in the *Calvin Forum* (October, 1948) the work which believing, Christian New Testament scholars must do in the near future to supply the needs in their vast and important field. There is need, first of all, of a new dictionary of New Testament Greek which utilizes the papyri and the LXX, as G. E. Wright of McCormick Theological Seminary recently emphasized. But how can there be a New Testament lexicon which utilizes the LXX as long as we

are still waiting for an adequate dictionary of the LXX? Nothing that approaches completeness has ever been produced in this area. Again, there remains the question as to what extent the papyri material can be legitimately used to shed light on New Testament terms and constructions. At present there is no agreement on this issue. But as long as the relative significance of papyri material for New Testament lexicography and grammar is still the subject of fierce contention, it will be useless to look for a really good New Testament lexicon. In connection with this subject the writer points out the need of a book of New Testament synonyms. The work of R. C. Trench is now being republished, but that book was written seventy years ago and will hardly suffice today. The synonym book must be more complete than is Trench, and, besides, it should incorporate the results of later lexicographical studies.

But needed still more than the works just named are new commentaries and translations of the New Testament. The older commentaries, of which now some are being republished, cannot fully satisfy the present-day needs, since they naturally do not take cognizance of whatever advance there has been in textual criticism, archaeology, lexicography, and related studies. A commentary on the New Testament which satisfies these demands is long overdue. Again, while versions of the New Testament are appearing so fast that one can hardly keep up with them, of which much can be said on the favorable side, it is doubtful that any one is generally satisfactory, and one still hears the demand for a true and faithful version of the New Testament made by conservative scholars.

In the field of New Testament Introduction the need of a new work is particularly great, for as yet not one has appeared that combines the following musts: a. It must be alive with respect to the trends in New Testament study, discussing present-day issues from a conservative point of view; b. It must devote ample space to the discussion of the actual contents of the New Testament as a whole and of its several books; c. It must present its themes, outlines, and other materials in such a manner that these can be rather easily retained by the student. Recently published New Testament Introductions may be grouped as follows: a. Such as are radical or liberal; b. Such as are falsely called conservative, since they are under Barthian influence and deny that the entire Bible, as originally written, is the inspired Word of God; and c. Such as are wholly sound in principle and excellent in many of their features, but are lacking in distinctive methodology. The new, badly needed New Testament Introduction must possess the advantages of true scholarship, a distinctive methodology, and soundness of doctrine.

Greatly needed, moreover, are new conservative works in the field of New Testament History and Biblical Theology. Books in this area, as the author says, are appearing faster than any one can read them, for Paul is being "recovered" right along. But the very Apostle who defends the true and well-balanced religion

against such extremes as ecstatic emotionalism, dogmatic intellectualism, humanitarian philanthropism, and all-out asceticism (cf. 1 Corinthians 13) has been called the advocate of each of these in turn. The writer says: "Most of the nineteenth century reconstructions of Pauline teaching have characterized him as a dogmatist, the creator of a philosophy of religion. Of late there have been several reactions, but on the whole they have not been of the right variety. As to the 'life' and teaching of Christ, Form Criticism is the vogue today. It is a historical reconstruction of the pre-Gospel writing period, or rather, an attempt to arrive at such a reconstruction. The material of which the Gospels are made is divided into several distinct units, types, or forms, such as miracle-stories, sayings of Jesus, apocalyptic sayings, and so forth. These separate units are then divested of whatever the Form Critic regards as extraneous material, that is, material that was added to the original form. The theories of many of these Form Critics are subjective in the extreme. They believe that miracle-stories must be late, for the simple reason that miracles could not have happened. Often the presupposition, whether expressed or implied, is of this character: the Gospel stories are nothing but folk tales that have grown by gradual accretion, as a rolling snow ball. Early preachers took the 'forms' as they found them and added or subtracted—usually added—to suit their purpose. These advocates of Form Criticism fail completely to explain how such a mighty and glorious movement as Christianity could have developed from such a false start. It is too bad for the theory that the critics themselves differ so widely on so many basic points. The whole spectacle would be amusing if it were not so serious."

Dr. Hendriksen closes his article with the words: "The Reformed scholar, who takes his stand upon the sure foundation of the Word of God, has a mountain of work ahead of him. Even when you and I limit ourselves to the writing of the most essential books, such as will be in the nature of tools for further research, this task will require years of patient toil. Scores of men must be engaged in it. It is, however, work that must be accomplished. It must be done for the sake of God and His kingdom, in order that the glorious work of our Lord and Savior Jesus Christ may stand out more clearly than ever, and in order that the Church which He founded may cause its light to shine more brilliantly in this sin-darkened world."

There is doubtlessly not a single Lutheran scholar who does not agree with this earnest Reformed professor. Tremendous questions, however, confront us. How can Lutheran conservative scholarship be made available for the work which Professor Hendriksen so well outlines? Is our Church willing to spend the large sums of money which are needed for this work, and is it willing to prepare the scholars that can do it? Someday these problems must be faced. And that day is today.

J. T. M.



### A Plea for the *Historia Lutheranismi*

This article is a frank appeal for the proper appreciation and preservation of Veit Ludwig von Seckendorf's famous history of the Lutheran Reformation. *Historia Lutheranismi* is the abbreviated title of his monumental *Commentarius historicus et apologeticus de Lutheranismo*, of which the final edition appeared more than two and a half centuries ago.<sup>1</sup> This stupendous work will probably never be republished; hence every copy of it still extant should be guarded with utmost care. Translations and abridgments can be found more frequently; but also these deserve the solicitous care of their owners. For many facts regarding the origin and the growth of the Lutheran Church the *Historia* or *Commentarius* has become the oldest source of information. Since many of the original records have been destroyed, their reproductions in the *Historia* have become primary materials for the historian. The importance of the *Historia* for the student of Reformation history can scarcely be exaggerated. References to and quotations from it in other works would fill many folios. It has been used by both friends and foes of the Reformation, and both have admitted its general excellence. Seckendorf himself has given us the history of his *Commentarius*;<sup>2</sup> the various translations and abridgments give their own.

The first book of the *Commentarius* appeared as a separate volume in 1688. When he wrote this book, Seckendorf had received only a small part of the manuscript documents which had been promised him from the archives of the princes. The quotations, however, from the documents which he had met with such a favorable response that he was encouraged to proceed with the work. Many now sent him certain manuscripts and published materials which had virtually been lost. Thus encouraged, Seckendorf himself visited the Saxon archives at Weimar in September, 1688, where an immense number of the acts of the Ernestine electors of Saxony was preserved. The baron gives special credit to Tobias Pfanner, the erudite Saxon chancellor, who, being in charge of the archives, was his guide through "that vast forest of volumes," so that he could select more easily what he believed to be necessary. Later, says Seckendorf, through the singular indulgence of the most serene dukes of Saxony more than 420 volumes were sent to him as requested, in which were contained the acts in the cause of religion of the elector princes of Saxony and its allies with the emperors, kings, princes, and other noblemen and cities, and with the theologians, also with those within the province itself. In these volumes he found many things which pertained to the history of the seven

<sup>1</sup> Vitus Ludovicus a Seckendorf, *Commentarius historicus et apologeticus de Lutheranismo, sive de reformatione religionis ductu D. Martini Lutheri in magna Germaniae parte aliisque regionibus, & speciatim in Saxoniam recepta & stabilita* (2d ed.; Lipsiae: Sumtibus Jo. Friderici Gleditschii, 1694).

<sup>2</sup> In the "Ad Lectorem Admonitio" of the 1692 and 1694 editions.



years already treated in the first book. He also received certain items from other libraries, public and private, or written records pertaining to those years. Owing to the acquisition of all these additional materials, he considered it necessary to add a supplement to the first book. He published one in 1689, smaller in form, and in it obligated himself to continue the work. But finding more documents in the archives from day to day than he had included in this supplement and having received still more from other places, he deemed it advisable to prepare an enlarged edition of the first book. He was greatly encouraged when, in 1690, in response to a German prospectus of his work a large number of the enlarged edition was requested in advance for distribution in the parishes. A part, also, of the cost of printing was paid him in advance. Since not as many copies of the first book, printed in 1688 in quarto, were left as were requested, and since the remaining part of the work could not be compressed into one volume of that size, it was now decided to publish the entire work in a folio volume.

The first edition of the complete work in folio bears the date of publication 1692. Perhaps owing to the orders for various parishes noted above, this edition was sold out so rapidly that a new one had to be published. This bears the date of 1694. It differs very little from the first edition. The catalog of *errata* in the first edition could, of course, be eliminated by the printer in the second. Seckendorf having died before the second edition went to press, the publisher could with good grace insert the author's picture as a frontispiece to Book I. In all other respects the two editions are almost exactly alike, even the pagination is identical, so that it is quite feasible to quote from either edition without indicating which one is being used. The three books of the folio editions contain 1,238 pages, not including the "Ad Lectorem Admonitio" and the "Praeloquium." Like these, the copious indexes also have no page numbering. The "Admonitio" and the "Praeloquium" add forty, the three indexes 115 pages to the book. The sum total of folios constitutes a truly prodigious work. The *Commentarius* was written in Latin, the language of the chancellories at that time. Seckendorf had been a chancellor. Furthermore, this work was written primarily for scholars.

Impressed with the importance of Seckendorf's *Commentarius*, various writers undertook the task of making this work accessible to a larger circle of readers by reducing its volume and translating it into the vernacular. The first to attempt this was Wilhelm Ernst Tentzel. Seckendorf himself had begun to translate the *Commentarius* into German; but since the baron's death intervened before the work had progressed very far, Tentzel, in 1695, promised to publish a German history of Lutheranism which was to consist of three parts. The first was to cover the period to Luther's death, the second to the year 1600, and the third to his own time. He also published a prospectus of such a work in 1697 and hoped to begin

the following year. His plans, too, were frustrated by death in 1707. E. S. Cyprian published Tentzel's work with his own additions ten years later.<sup>3</sup> This work is valuable because it clears up some passages in the *Commentarius* which are seemingly contradictory or reveal that Seckendorf lacked adequate information on some specific topic.

Upon Tentzel's death, Elias Frick undertook the task of putting out a German version. He did not consider it useful, he explains in the "Vorrede," to translate Louis Maimbourg's history, which Seckendorf had translated from French into Latin and included in the *Commentarius* for refutation, but merely noted the Jesuit's alleged errors by the way. Seckendorf's *Commentarius* had been written in reply to Maimbourg's popular history of Lutheranism, published in Paris, 1680.<sup>4</sup> Accordingly it was not necessary, says Frick, to follow the frequently faulty order in which Maimbourg arranged his materials, as Seckendorf did. Frick divided the materials in Seckendorf's third book into two books, since this book is larger than the first and the second combined. He treats in order the decisions of the diets and conventions in religious matters, Luther's Reformation writings, the progress of the Reformation in various countries and cities, and the religious persecutions. He placed the contents of Seckendorf's *additiones* in their proper connection and year. Seckendorf's own opinions were condensed by the translator, also the extensive register and reviews of Luther's writings; but his important *reflexiones* and the reports taken from the archives were carefully retained. Unfortunately Frick took the liberty to add certain modifiers here and there which have a tendency to sharpen Seckendorf's criticism of others. Frick's version appeared in 1714.<sup>5</sup>

Because the *Commentarius* was written in Latin and Frick's version, which was too voluminous for the average reader, says Benjamin Lindner, had become quite rare and rather expensive, Court Councilor Christian Friedrich Junius of Saxe-Koburg-Saalfeld decided to publish a new abridged German version of the *Commentarius*. Junius died before he could give his work its final revision, but he pledged his friend Lindner to attend to its publication. Lindner did this, but recast the entire work, dropping Secken-

<sup>3</sup> Wilhelm Ernst Tentzel, *Historischer Bericht vom Anfang und ersten Fortgang der Reformation Lutheri, zur Erlaeuterung des Hn. v. Seckendorff Historie des Lutherthums, mit grossem Fleiss erstattet, und nunmehr in diesem andern Evangelischen Jubel-Jahr, nebst einer besondern Vorrede, auch nuetzlichen noch nie mahls publicirten Uhrkunden, und noethigen Registern mitgetheilet* (Leipzig: bey Joh. Ludwig Gleditsch und Moritz Georg Weidmann, 1718).

<sup>4</sup> Louis Maimbourg, *Histoire du Luthéranisme* (2 vols.; Imprimée à Paris, 1680).

<sup>5</sup> Elias Frick (trans. and ed.), *Veit Ludwig von Seckendorf, Ausfuhrliche Historie des Lutherthums und der heilsamen Reformation, welche der theure Martin Luther binnen dreyzig Jahren gluecklich ausgefuehret* (Leipzig: Joh. Friedrich Gleditsch und Sohn, 1714).

dorf's arrangement, which had been retained by Junius, and reducing the work to a more continuous narrative. The foreword to the first two parts is dated August 31, 1754. Less than four weeks later, September 24, Lindner died, and a friend, Superintendent G. E. Gruendler, attended to the publication of Parts Three and Four. The popularity of this work is attested by the fact that the stereotype edition published by A. Schlitt in Baltimore in 1865 was made possible by hundreds of subscribers in a dozen States, ranging from New York to Missouri and from Minnesota to Louisiana.<sup>6</sup>

Junius' work, appearing in five octavos, was still too voluminous and costly for the average reader, according to Johann Friedrich Roos, so the latter, in 1781, published a compendium of it in two volumes.<sup>7</sup> This work was soon completely sold out. Roos now decided to publish a still more abridged German version taken directly out of the *Commentarius*, without making any use of Junius' work whatsoever. The author's father, Councilor Magnus Friedrich Roos, wrote the foreword.<sup>8</sup> It would be difficult to find more convincing proofs of Seckendorf's value to students of Reformation history than these repeated abridgments and versions of his *Commentarius*. Each abridgment, moreover, evidences a desire to appeal to a larger circle of readers than was reached by the previous more voluminous works.

But in another way these abridgments paved the way for a larger circle of Seckendorf readers. Roos's first edition was translated into French by Jean Jacques Paur (*sic*) and published at Basle in 1784.<sup>9</sup> Melchior Kirchhofer in his biography of William Farel cites an "Abrégé françois de Seckendorf, par le Pasteur J. J. Pont."<sup>10</sup> Without giving any further details, Schreberus reports that the *Historia Lutheranismi* was translated into the "Belgian" (*sic*) language in 1727 and published at Amsterdam.<sup>11</sup> Nicéron

<sup>6</sup> Benjamin Lindner (ed.), *Christian Friederich Junii kurzgefasste Reformations-Geschichte, aus des Hrn. Veit Ludwigs von Seckendorf Historia Lutheranismi, zur allgemeinen Erbauung zusammen gezogen, mit einem Anhang vom Jahre 1546 bis zum Religionsfrieden 1555 vermehrt und mit einer Vorrede herausgegeben* (Baltimore: A. Schlitt, 1865).

<sup>7</sup> *Reformations-Geschichte in einem verbesserten Auszug des Herrn Christian Friederich Junius aus des Herrn Veit Ludwigs von Seckendorf Historia Lutheranismi herausgegeben und mit Anmerkungen versehen* (Tuebingen: bei Ludwig Friedrich Fues, 1781—1782).

<sup>8</sup> *Reformations-Geschichte in einem Auszug aus Veit Ludwig von Seckendorf Historia Lutheranismi mit Anmerkungen* (2d ed.; Tuebingen: Gedruckt mit Fuesischen Schriften, 1788).

<sup>9</sup> "Seckendorf," *Nouvelle biographie universelle*, Vol. XLIII.

<sup>10</sup> *Das Leben Wilhelm Farel's, aus den Quellen bearbeitet* (2 vols.; Zurich: bey Orell, Fuessli und Compagnie, 1831—1833), I, 48.

<sup>11</sup> Dan. Godofredo Schreberus, *Historia vitae ac meritorum perillustis quondam domini, Domini Viti Ludovici a Seckendorff* (Prostat Lipsiae in Officina Brauniana, 1734), p. 135.

may refer to this same version when he observes: "Die Hollaender haben es in ihre Sprache uebersetzen lassen," for he seems to have followed Schreberus in his discussion of Seckendorf's works.<sup>12</sup> But though Schreberus asserts: "Apud Anglos quoque tantum semper valuerit, quantum apud Lutheranos," citing Burnet, the historian, in support of this statement, it does not appear that the *Commentarius* was ever translated into English. At any rate, Bayard Quincy Morgan does not mention such a translation in his *Critical Bibliography of German Literature in English Translation, 1481—1927*.<sup>13</sup> The *Commentarius*, however, soon found its way into England. Burnet speaks of "the often-cited Seckendorf,"<sup>14</sup> and this at a time when he was in correspondence with him.<sup>15</sup> So the *Commentarius* must have come to the attention of the erudite Englishman almost immediately. This is also apparent from the fact that the translator of Sleidan's history into English quoted Seckendorf's *Commentarius* as early as 1689.<sup>16</sup> How the Latin language speeded scholarly works across international borders!

From what has been said it is evident that not all editions of the *Commentarius*, or *Historia Lutheranismi*, are of equal value. Obviously the original editions of 1692 and 1694 rank first in order of their importance. Next in order would come Frick's translation, then Junius' abridgment, finally Roos's second edition and then his first. The French versions do not seem to be represented in this country. Perhaps some may have escaped the ravages of war and other calamities in Europe. But Lutheran works were not popular in French-speaking countries towards the close of the seventeenth and the greater part of the eighteenth centuries. Should the reader of this article be the fortunate possessor of any edition of Seckendorf's *Commentarius*, he will render scholarship in general and Lutheranism in particular a real service by taking the necessary steps to preserve it. A reputable college, university, or seminary library is perhaps the safest and most profitable depository.

L. W. SPITZ

<sup>12</sup> Friedrich Eberhard Rambach (ed.), *Johan Peter Nicerons Nachrichten von den Begebenheiten und Schriften beruemter Gelehrten mit einigen Zusaetzen herausgegeben* (Halle: Verlag und Druck Christoph Peter Franckens, 1758), XVII, 347.

<sup>13</sup> *A Critical Bibliography of German Literature in English Translation, 1481—1927. With Supplement Embracing the Years 1928—1935* (2d. Ed.; Stanford University: Stanford University Press, 1938).

<sup>14</sup> *The History of the Reformation of the Church of England* (7 vols.; Oxford: Clarendon Press, 1865), III, 286.

<sup>15</sup> *Ibid.*, p. 304.

<sup>16</sup> *The General History of the Reformation of the Church from the Errors & Corruptions of the Church of Rome: Begun in Germany by Martin Luther, with the Progress thereof in All Parts of Christendom, from the Year 1517, to the Year 1556. Written in Latin by John Sleidan, L.L.D. and Faithfully Englished. To Which Is Added, a Continuation to the End of the Council of Trent, in the Year 1562. By Edmund Bohun, Esq.* (London: Edw. Jones, 1689), "An Account of the Author's Life."

### Stonewall Jackson's Sunday School

Under this heading Mr. Warren A. Reeder, Jr., a diligent student of the life and work of General Thomas Jonathan Jackson, commonly known as "Stonewall" Jackson, in the *Sunday School Times* (February 19, 1949) writes very interestingly about the Sunday school for Negroes which this outstanding modern strategist had founded at Lexington, Va., while he was professor at the Virginia Military Institute. General Jackson was born in Clarksburg, Va., on January 21, 1824, and died at Guinea Station, Va., on May 10, 1863, from wounds inflicted upon him by his own men who in the darkness of the night had regarded him and his reconnaissance party as enemies. When Jackson died, General Robert E. Lee declared that he had lost his right arm. His pastor at Lexington, Va., said that he had lost not only a consistent, active church member, but also the best deacon he ever saw. After the battle of Bull Run, in 1861, the people at Lexington were eagerly awaiting news concerning its outcome when one day Dr. W. G. White, pastor of the Presbyterian church of which Jackson was a member, received a letter from the General containing no news whatever of the battle, but the following rather insignificant note: "In my tent last night, after a fatiguing day's service, I remembered that I had failed to send my contribution to our colored Sunday school. Enclosed you will find my check for that object, which please acknowledge at your earliest convenience and oblige. Yours faithfully, T. J. Jackson."

General Jackson, as Mr. Reeder writes, was perhaps the foremost of the Christian generals serving at that time with, or under, General Lee. He mentions as others J. E. B. Stuart, Richard S. Ewell, and Daniel Harvey Hill. Their beliefs were so openly professed and consistently practiced that for thirty or forty years after the Civil War it was not unusual to find pastors throughout the South who had formerly been members of the Army of Northern Virginia. Jackson began his Sunday school for Negroes, after he had joined Dr. White's church, as a manifestation of his gratitude toward God and an expression of his faith. There were at that time no Negro churches in Lexington, and so Jackson's special Sunday school for Negroes was launched in autumn 1855, when he was thirty-one years old. There were twelve teachers recruited from the educated Christian gentry, and the peak attendance was about a hundred. Mrs. Jackson joined her husband in the work. The school began at three o'clock on Sunday afternoons and lasted exactly forty-five minutes. The order of service was simple: singing, prayer, exposition of the assigned passage of Scripture, which Professor Jackson himself conducted, class sessions, reassembly, memorizing of hymns, and the dismissal prayer. Once a month Jackson gave a personal report on the behavior and punctuality of each of the pupils, calling at their homes. Every absence or inattentiveness was carefully inquired into. Tardiness was stopped by a simple method; at three o'clock



the doors were closed, and no more pupils or teachers were admitted. In addition to his Sunday school work, Jackson also carried on volunteer Christian work as a deacon of his church. Once when he collected for the American Bible Society, he made a one hundred per cent record, soliciting funds not only among the members of his church, but also among his Negro friends. Every Saturday night was devoted by General and Mrs. Jackson to the study of the Sunday school lesson. Before leaving his house, he knelt in prayer for the work. When the Civil War broke out, the news was brought to him on a Saturday. He told his wife: "Let us dismiss all thoughts of war." That very night they studied the Sunday school lesson for the last time, for at three o'clock the next day he was on the march in response to a sudden call to service. The lesson was never taught, but during the war Jackson constantly sought for reports on his Sunday school, declaring that it was one of his great privations to be absent from it. After Jackson's death and burial the Union Army swept through Lexington and devastated certain portions of it. The Confederate flag on his grave was taken down by friends and concealed, but one of his colored Sunday school pupils pinned a hymn verse to a miniature flag and placed it on the General's grave as a tribute to his beloved superintendent. After the war the Sunday school was continued to the middle or latter part of the 90's, when Negro churches were established in Lexington and Jackson's Sunday school was no longer necessary. It was served for a long time after Jackson's death by Colonel John T. L. Preston of the Virginia Military Institute, who acted as its superintendent. Jackson's Sunday school at Lexington was not the only one established by Caucasian Christians for the benefit of the Negroes. Such schools existed in many places, and Jackson's, therefore, was not an innovation. Jackson's Christian example might be used to arouse greater interest in personal Sunday school work among our Lutheran laymen.

J. T. M.

### The Christian Understanding of History

*The American Historical Review* for January, 1949, publishes the presidential address delivered at the annual meeting of the American Historical Association in Washington on December 29, 1948, by Kenneth Scott Latourette, professor of missions and Oriental history in Yale University. The subject is "The Christian Understanding of History."

Professor Latourette develops his theme from the Christian's understanding of God. He points out that individual concepts, such as the Kingdom of God, vary also amongst Christians. The sovereignty of God and the free will of man are prominent in his thinking. Notable for the Lutheran reader, however, is Dr. Latourette's vigorous expression of the centrality of Jesus and His crucifixion, the love of God, and the work of the Holy Spirit and the Church, in the way in which Christians see history and make



history. "Here are frankly a perspective and a set of values which are the complete reverse of those which mankind generally esteems." Furthermore, "The rise and fall of cultures and empires are important in so far as they affect individuals, but the rise and fall may harm the individual no more than do the cultures and empires themselves. . . . Christians must always challenge any civilization in which they are set. Yet they are not to be primarily destructive but constructive. They are to be 'the salt of the earth' and 'the light of the world.'"

Professor Latourette develops also other concepts: the Christian's dealing with revelation and with records, his view of existence beyond history, and the influence of the redeeming love of God in Jesus upon our world today. The perplexity caused by the existence of evil alongside of the good the author resolves in the "degree of freedom of man's will, sufficient for man to accept or reject God's love."

This address is noteworthy because of its unusual theme. Historians have not been ready to grant that any specific belief of one of their number could add to his understanding of history; in fact, it might be expected to subtract. Dr. Latourette is unabashed in stressing the fruitfulness of the Christian insight into history.

Even more significant to this reader is the fact that a great historian in the outstanding historians' meeting of the year should give so clean-cut a statement of the primacy of Jesus in the history of man. The speaker's words had weight because in his own tremendous accomplishments he has shown the worth and dependability of his craftsmanship. This is indeed a splendid demonstration of a man being thoroughly Christian in his calling.

RICHARD R. CAEMMERER

### Counsel Them

"Is there a dictator in your life? Are you that dictator? Or are you honestly trying to guide people into making right choices?" Questions like these were uppermost in the minds of a group of Lutheran campus pastors assembled in Chicago, January 19 and 20. "Guidance is a process which begins at conception by which we lead people into a better understanding of themselves and their environment," says Dr. Arthur Manske, Guidance Counselor of Western Michigan College of Kalamazoo. "We must not tell people what to do. We can't say to them, 'This is it.' We can do that only in our own life. In that alone we have the unquestioned authority to make the final decision." What is guidance? We can look at the process this way. First, we can determine the boundaries of the problems which face the individual. We can help him define what is in the picture and what should be brought into focus. Second, we can analyze each factor in a problem. When a person comes with a religious problem relating to the doctrine of God, we need to determine just what it is he cannot accept. In the

process of analysis each point must be taken up and examined from the other fellow's point of view. Perhaps much that belongs to the doctrine of God is strange to him. He hasn't had enough experience to comprehend all of the relationships implied in the problem. As much of the available evidence as is necessary to get a clear picture must be looked at and analyzed objectively. Third, we must help each individual understand his problem. Too many problems remain problems because the questions "What's it all about?" "What's the score?" are left unanswered. But bringing about an understanding is still a long way from telling the individual what to do. The making of a choice or a decision is still up to the individual. He must take the full responsibility.

Church people are looking to pastors for guidance. Too often many have not gone to a minister with a problem because they are afraid they will be "bawled out" for doing something wrong. There are those who feel that a minister won't understand them because he lives in a different world (and often he does, too!). Those who do go, sometimes come away dissatisfied, because the real heart of the problem was not reached. Some ministers come up with a ready-made plan and insist that people follow it to the letter. A pastor who has learned the technique of counseling must remember that he has not found the cure-all. Some people are looking for an escape from making decisions. They love to spin a fine long yarn about their troubles. This helps them put off a decision. In spite of this a clergyman must offer his counsel and aid to all parishioners. He dare not limit his endeavors to spiritual and religious problems. In the guidance activity he can be "all things to all men . . . to save some," as St. Paul suggests.

Now to discover the areas in which people need help.

*Interests* need to be checked. It is generally accepted that 85 per cent of the American people are unhappily employed. They are working at the wrong job. Either it was the only opening available, or it offered the most money at the time. So very many people are depriving themselves of the joy that comes with actually liking a job and doing it well. Only a pastor who lives with his people can help them find their real interests. He can suggest that they analyze their job and their interest for it. He can also ask, "What do you really like to do?" He can suggest exploring job possibilities suggested by the newly uncovered interests. But again he must lead them into doing the exploring themselves.

There is a more important reason for living with people and finding out their real interests. A pastor must, by the very nature of his position, address a congregation at least once a week. His subject is how religion can profitably be applied to everyday living. Pastors are often too far removed from the people to whom they speak. Their experiences have not been the same, their education has differed, their very mode of life has been conducted on different planes. Some pastors have permitted their people effectively to seal them off from their real thoughts, motives, and actions. This can be seen in the reactions that people give to sermons on many

occasions. The sermons are said to be uninteresting because they do not touch on the real interests and problems that people have. This condition has become the general practice among people to such an extent that it reflects itself in their reaction to any minister. When one walks into a group as a stranger, one can immediately sense it. Conversation comes easy, is relaxed. People say what comes to mind. Then it is revealed that one among them is a minister. Conversationalists freeze. Some people do a quick "double take." "What did I say?" goes through their mind. It takes a "heap o' 'livin'" with people to remove their tensions and get at their real interests.

Another area! *Abilities* should be evaluated. Few if any of us work up to full capacity, the psychologists say. Put it another way, we don't know our own strength. So many of us pastors and laymen fritter away our time and our God-given abilities. To call attention to this wastefulness, a pastor must sometimes interpret an I. Q. to a student to show him the unused portion of his ability. Sometimes defeatism can be counteracted by supplying or laying bare some motivation or drive that will cause the person to develop his ability. When he begins to develop, he gains further initiative just from doing the things he can. Too many college graduates are mediocre people because they have not learned to go all out. If they have been educated for mediocrity, how can they become leaders. The "get-by-as-easy-as-I-can" attitude has become too deeply rooted. Leadership does not grow from the roots of wasted abilities.

*Aptitudes* offer another challenge. Too many people carry all their eggs in one basket. They can do only one thing and are interested in only one thing. Their personality becomes thin and drab. They do not know what lies beyond their own doorstep. It is a challenge to the counselor to widen their horizons. Many are not willing to try new things to see whether they can do them. They are afraid of failure, afraid that someone will laugh at them. Many aptitudes go undiscovered because we make it too difficult for someone to try out something. Hobbies offer a fine outlet to new aptitudes. A clerk in a paint and wallpaper store tried oil painting when no customers were around. He rigged an easel in a back room for this work. He placed a mirror in such a position that he could easily see anyone coming in the front door. Today he realizes much more money from the oil paintings he does as a hobby than he does from the sale of paint and wallpaper.

Limitations should be recognized. A counselor finds many strange situations in the lives of people. There are some people who take the statement that anyone can become president literally. They will be unhappy all of their lives because they will never be able to reach their life's ambition. We have also complicated the lives of some people unduly because we have put a premium on certain occupations and professions. We have left the impression that though work is honorable it is better to do it in a white collar.

There are certain abilities and aptitudes that will not carry

some people very far in certain jobs and professions. This must be recognized by the counselor. He must try to get the counselee to accept that too. Then there is room to implant the idea that some individuals are not fitted for some jobs but that they are for others. When the counselee recognizes that, he will have avoided an area which brings much heartache. We need to recognize that all of us have physical limitations. Few of us have the physical stamina to climb into the ring and take the offerings of Joe Louis. In the same way we face mental, emotional, and social limitations. When we recognize that, we become more tolerant of the other fellow and his problems.

Opportunities are available for all of us. Again, we must analyze what our opportunities are. There are those who have lamented that there are no more worlds to conquer and those who find acres of diamonds in their own back yards. In the Church the clergy sometimes laments that it is overworked. At the same time laymen are saying, "Please let us work." Certainly here is an opportunity to solve two problems with one stroke. People need to have their eyes opened to all the opportunities around them.

Finally, problems should be solved and needs met. One of the greatest difficulties in the business is to get people to trust the counselor with a problem. Yes, even to talk to him about it. There is no end of problems. With one out of every three marriages ending in divorce, there must be no end of family and marital problems that should be aired somewhere besides in the divorce court. Then there are the problems of sex, family budget, community living, social strata, and many others.

To get people to confide their troubles, they must have confidence in the counselor. Confidence that he will not tattle all he knows to all comers. They must know that he will be a good listener. That he will condemn the sin but not the sinner. They must honestly feel that he will do all in his power to help them see the problem, help them define the problem, analyze it, and finally understand it. But he will not try to push the counselee or tell him what to do in a cut-and-dried answer, a cure-all for all his problems and ills.

While the above is rather general in its nature, it is hoped the parish pastor and institutional worker will find in it some helpful suggestions.

Iowa City, Iowa

JOHN F. CHOITZ

## Euthanasia or Mercy Killing

By A. M. REHWINKEL

The word *euthanasia* is derived from two Greek words — *eu*, which means well, good, pleasant; and *thanatos*, meaning death. Euthanasia therefore means an easy, pleasant death. The more common term for the same idea is "mercy killing."

It is called euthanasia or mercy killing because proponents of the idea advocate that people who suffer from an incurable

and painful disease like cancer, who are feeble-minded or have become senile, or whose life has permanently ceased either to be agreeable or useful and who, as a consequence of such condition, have become a burden to themselves and to others, should be put to death by some painless method.

A crude form of what might be called euthanasia has been practiced by primitive races and savages in all ages. The motives for such practice among primitive people, are, of course, not humanitarian, but rather economic. When the available food supply is limited, the population of such a community must be kept in bounds, and if it increases beyond these limits, some method of curtailing this increase is resorted to. The most common method has been to destroy newborn infants and to kill old people when they have become useless or a burden to the tribe or clan. This practice is found among certain Indian tribes in South America, among the Polynesians, in certain areas of Africa, and many other places. Young infants are either exposed or slain, and old, helpless people are driven out to starve or to be devoured by the wild beasts, or are clubbed to death, sometimes by their own children.

Even among the highly civilized Greeks and Romans a similar practice was common. In Sparta every newborn infant was examined by the elders of the community. If the child was found to be feeble in body or ill-formed, it was rejected and the father had to dispose of it. Even such noble men as Plato and Aristotle favored this inhuman practice. Plato proposed that children born of inferior parents, or children who were deformed, should be put to death. Strabo tells us that on the Greek island of Kos old men would come together garlanded as for a banquet and drink the deadly hemlock, used by the Greeks for the execution of the condemned. The Romans followed a practice similar to that found among the Greeks. The Stoic philosophers, who stressed morality more than any of the other schools of philosophy, favored suicide under conditions when life seemed less desirable than death.

In modern times the idea of euthanasia has appeared in a new form here in America, as well as in Europe. It is advocated by sentimentalists recruited from practically every walk of life, including even ministers of religion. Only recently a large group of Protestant clergymen petitioned the New York Legislature to legalize euthanasia, arguing that medicine, ethics, and religion are in accord on the desirability of mercy death. All advocates of euthanasia argue that an easy, painless death is more humane and more desirable than suffering, helplessness, and pain, and therefore moral. The arguments advanced have a certain sentimental appeal; and it is true that we practice a sort of euthanasia with animals when they have become maimed, old, or are suffering from some incurable disease. But man is not an animal and must never be put on the level of an animal. God gave man power over the life and death of an animal but not over the life



and death of man. This is a sovereign right which God has reserved for Himself. "Thou shalt not kill" is absolute for all times and for all classes of people. "Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made He man," stands for all time and all conditions. A glance at the references found in a Bible concordance under "murder" will reveal that both in the Old and the New Testament are found innumerable passages condemning in very severe terms every form of murder or homicide. Nowhere is there a single reference which advocates or even condones mercy killings. There was much suffering and misery in the world at the time of Jesus and the Apostles, but neither Jesus nor His Apostles even remotely hint that it would be an act of Christian charity and compassion in certain circumstances to relieve the suffering of fellow men by putting them to death.

The Christian position throughout the ages has been in absolute opposition to that kind of compassion. The very essence of Christian religion and Christian ethics cries out against it. Euthanasia is merely a euphemistic term for murder or suicide and is intended to cover up the real nature of the horribleness of the crime.

By practicing euthanasia man arrogates to himself the sovereign prerogative which belongs to God only. Besides, it is a hopeless attempt to solve the problem of human suffering. The very thought of putting hundreds of thousands of human beings, men, women, and children, to death every year because of their helpless condition is revolting to every Christian.

The idea of mercy killing grows out of a materialistic conception of man. Man is not an accident in an evolutionary process of a material universe. Man is a creation of God. Man was created in the image of God. His life is sacred in the sight of the Creator. God has fixed the canon for all time that he who destroys human life thereby forfeits his own life.

The idea of euthanasia also grows out of an ungodly, atheistic conception of ethics, namely, that there is no absolute standard of right and wrong, but that standards of morality are developed by society itself and that society therefore can change these standards whenever it sees fit. The Ten Commandments, including the Fifth, are absolute. Jesus says, Heaven and earth shall pass away, but not a tittle of the Law.

Mercy killing is also contrary to the natural law because it is against human nature. The strongest instinct in man is to preserve life. Even the old and the sick cling to life to the very end. It is natural for man to shrink from death.

For a Christian this question is not open to debate, and no person living in the fear of God can condone it. No man, not even the State, has an absolute right over life and death. No man can dispose of his own life as he wills. Life comes from God, the Author and the supreme Dispenser of life. Only God can take life.



Moreover, if mercy killings were legalized, all kinds of abuses would follow. No physician can be absolutely sure that the condition of a person is hopeless. Many a person has returned to health and a long life whose condition had been pronounced as hopeless and who by a competent physician was regarded as doomed.

Other very serious objections, objections based on spiritual grounds, should be mentioned. Since sin has come into the world, even suffering and affliction is an instrument of God's hands for the perfection of His saints. Some of God's greatest saints have been great sufferers. Through suffering the Captain of our Salvation was made perfect. Heb. 2:10. And the same is true of Christians, though in a different sense. James calls the afflictions which the Christian must endure the means of testing our faith. Heb. 1:3. And Paul says that Christians must through many trials and tribulations enter eternal life. Every man's works must be tried by fire. 1 Cor. 3:13, 15. There is also comfort in the prospect of eternity, with the glories of which the sufferings of this present time are not worthy to be compared. Rom. 8:18.

And again, by what right can man terminate the period of grace intended by God for a sinner? For the unrepentant sinner euthanasia or any other form of death will not terminate his suffering, but death will only lead to eternal suffering.

To legalize euthanasia would be to abandon the basic teaching of Christianity and to destroy the sanctity of human life and the worth of a human personality. It would encourage suicide and infanticide. Human life would become still cheaper than it now is in this materialistic, godless world. It would be a return to paganism and savagery.

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## Theological Observer

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**Loss of the Lutheran Plane "St. Paul."**—It was with a great deal of pleasure and pride that many Scandinavian Lutherans in the United States thought of a plane which had been furnished by them and was operated by their missionaries in China. It was a twin-engine ship and rendered a good deal of service. We are informed that when the evacuation of missionaries from certain areas became necessary last fall, this plane proved very valuable. Now comes the news that on Feb. 10, when the weather was bad, this plane crashed at Kweiyang. Fortunately no one was injured; the plane, however, is wrecked. It served the cause of missions for two and a half years. A.

**Unwarranted Doctrinal Hospitality.**—With some amazement we read an article in the *Christian Century* written by Professor Albert E. Suthers, professor of Religion at Ohio Wesleyan University, Delaware, Ohio, in which an act of hospitality on the part of a Methodist pastor and his church is questioned. The hospitality was accorded to a Christian Science lecturer. Since his own organization was not represented in the midwest town with which the article is concerned, he evidently requested that he be permitted to deliver his talk in the Methodist church, and this request was granted. Professor Suthers wonders how such a thing could be permitted. While he at first was willing to look upon the hospitality of the Methodist church as evincing a spirit of broad tolerance, upon second thought he said to himself that, since Christian Science stands for the very opposite of what the Christian religion teaches, it certainly was very improper that a Christian church should be placed at the disposal of this lecturer. We confess that we read the remarks of Professor Suthers with a smile. Is not this the very position that the conservative Lutherans always stood for and on account of which they have been criticized most severely and called narrow-minded and bigoted? And here the *Christian Century*, a magazine noted for its espousal of union endeavors and for its wide sympathies, carries an article condemning a policy which permits a Christian congregation to place its house of worship at the service of a lecturer who presents teachings inimical to the Christian faith. It is very true that Professor Suthers would not wish to have a church of the Methodist persuasion turn down the request, let us say, of a Presbyterian lecturer to use its auditorium; he would insist that he is protesting against the giving of aid to a Christian Science propagandist, not to spokesmen of evangelical communions. But is he, after all, not sanctioning a principle for which conservative Lutherans stand? Error must not be espoused. The difference between Professor Suthers and us is not one of kind, but of degree. There are certain errors whose proclamation in Christian churches he thinks should not be permitted. We go a step farther and say that errors

in general should be excluded from Christian houses of worship. We are here dealing with a question of consistency. If Professor Suthers were more consistent, he would arrive at the same position as conservative Lutherans. He very properly complains about confusion in the ranks of Protestants. There is no doubt that he himself sees that the indifference concerning doctrine which prevails is largely responsible for the chaotic situation in Protestantism. It seems to us that those people who oppose this indifference in doctrine and are consistent in their attitude should not be chided, but be given the thanks of intelligent Christian observers. A.

**Barth and Rome.** — Karl Barth is a valiant soldier; he is carrying on warfare on several fronts. The papers report that recently he measured swords with a Roman Catholic, a French Jesuit, who complained that at Amsterdam Barth had spoken words "which deeply wounded the Catholic heart, words of which one can only say that they were not Christian." Barth, so his critic states, had expressed disappointment over the refusal of Roman Catholics to repudiate the Pope. In replying to this critic Barth said among other things, "What interest can your Church have in our ecumenical efforts except as it thinks that they offer a possibility that, after all, it can get us to Rome? You say that you and countless other Roman Catholics followed the Amsterdam Conference with your prayers. What could you pray for? I cannot examine the hearts of others, but even so, I know that a sincere Roman Christian, a priest and a member of an order, could pray only for the realization of this possibility or for some advance towards its realization. So you could not regret and bewail the fact that your Church was not represented at Amsterdam . . . Rome would not be Rome if it had sent us a representative, to say nothing of a cardinal. From your point of view—I am sure I am not telling you anything new—this was no cause for lament. On the contrary, from your point of view it was something to be approved with heart and tongue—and doubtless that is what you did. You suggest that we should lament what you yourself cannot lament, and could not lament without being disobedient to your Church. Permit us, Reverendissime, to be as sure of our position as you are of yours. On our side we could not lament the absence of your Church from Amsterdam because your Church, in consequence of what you yourself call her refusal to compromise, has shut herself off from the common search after unity in Jesus Christ which is the purpose of the ecumenical movement. At Amsterdam many a Church was represented which has a keen consciousness of its own reason for being, and I am glad to belong to such a Church myself. But none of these many Churches at Amsterdam confronted the others with the claim that it was the only salvation-bringing and infallible Church—that is, that in its own existence it had 'answered' the question which engaged our common concern. We face each other realistically as 'denominations.' This basic prin-

ciple of our meeting and of our efforts must necessarily have been violated if representatives of your Church had been present—supposing that the principle itself had not been impossible from your point of view. You could not have sat down beside us; you could only have taken your place on some throne (visible or invisible) high above our heads. Well, there is no room among the starving for the rich, among the hungry for the sated, among the wandering for the man who already has sat down comfortably at his goal. To ask us to take seriously your unconditional claim to superiority and to yearn for your presence—to ask us to do both these things, and simultaneously—is asking too much! No, your co-operation at Amsterdam could only have meant that you thought you could induce us in some way or other to turn back to that ‘only possible way.’ At Amsterdam we sought after the kingdom and the task of God. But you could only have given us to understand that this meant we had to return to the human kingdom and the human task of your Church. We did not deal in that fashion either with the Lord of the Church or with each other. And therefore the fact that you were not in Amsterdam was not a matter of regret to us, but a good thing, clearly discernible as God’s will. You could only have disturbed and hindered us in what, in obedience to our faith, we purposed there. Your absence saved us from scandal and temptation. This is what I thought I ought to state clearly at Amsterdam, in view of certain fundamental notions entertained by certain befuddled and uninstructed minds, of which there was no lack there either. Put yourself on our side for a moment! You have sufficient sagacity to admit that it is just as necessary for us to state our position as for Pius XII, and for you, to state your position. If we reach mutual understanding concerning these issues in all calmness and sobriety, then no harm has been done to the cause of which I spoke at the beginning [i. e., church unity], but it has been advanced. Why should it not be of benefit to us to realize anew, prompted by Amsterdam, that the struggle in which we are engaged continues to be a little more serious than it sometimes seems to be in certain enthusiastic moments? If there is any hope in this struggle, for you as for me, it can only consist in the hope of victory for the truth. But we must have the courage to see each other in the position where we really take our stand, because it is there that we *must* stand.”

We are indebted to the *Christian Century* of April 6 for this English version of Barth’s reply to the Roman Catholic priest in question, Father Jean Danielou. The editors obtained Barth’s article in French and German papers. We ourselves have seen excerpts of it in the Italian paper of the Waldensians *La Luce*, published in Rome. It seems, then, that Barth’s rejoinder is given wide circulation on the European continent. One must be grateful to him for resolutely refusing to be caught and held in the net of maudlin sentimentality.

A.

**The Cleveland Conference.** — In the first part of March a much-publicized meeting was held in Cleveland which constituted the Third National Study Conference of the Churches and World Order. From the point of view of the number and character of the people attending, it was a formidable gathering. 35 denominations were represented and about 400 prominent church men had come. The great task was to study the Atlantic Pact which is now before the country and which the Senate is supposed to debate and, if it finds it acceptable, to approve. The meeting was held under the auspices of the Department of International Justice and Good Will of the Federal Council of Churches. The chairman was the Rt. Rev. William Scarlett, Protestant Episcopal bishop of St. Louis. On the program appeared names that one sees frequently, John Foster Dulles, Walter M. Horton, Reinhold Niebuhr, and Bishop Oxnham. What was the result of the meeting? Did anything tangible and worth while emanate from it? As we read the account in the *Christian Century* submitted by its managing editor Harold E. Fey, we get the impression that the message which was issued as a result of the deliberations was merely a collection of common-places, of very obvious truths about the course that a Christian nation should pursue in its relation to other nations. The *Christian Century* in an editorial says of the outcome of the discussions, "Their actions in the conference and the statements with which they concluded and what they had to say on the floor were in most cases cautious and equivocal, secularistic and confused. The conference itself was groping, baffled, and herd-minded. If this is the best the churches can do, it is to be hoped that the Third National Conference will be the last." The analysis of the *Christian Century* is interesting. Speaking of the purposes of the conference it says, "These purposes apparently were 1) to prevent the conference from going on record in opposition to the Atlantic Pact; 2) to get the conference to endorse regionalism as the now necessary principle of organization in international affairs; 3) to set the stage for a Protestant-Roman Catholic alliance in opposition to Communism; and 4) generally to place the stamp of church approval on the bi-partisan foreign policy of our Government." The *Christian Century* adds, "Whether intended or not, these aims were achieved."

Is the barren result surprising? Men who have been given great prominence in Christian denominations gathered here to deliberate on matters that largely belong to the sphere of statesmanship and diplomacy. Should the Atlantic Pact be endorsed or not? The Bible has nothing to say on that question. Hence these Christian leaders could not base themselves on our divine Source Book in deciding this question. They could, of course, look at the general principles that are laid down in the Scriptures and then state what in their opinion, in the light of these principles, the course of our Government and nation should be. Did these men possess superior political, diplomatic insights so that they could



consider themselves particularly qualified for a scrutiny of the intricate issues involved? Very few of them, we are sure, would be able to qualify as experts in statesmanship and diplomacy. The whole proceeding strikes one as headed toward the cloud land of arrogance and presumption.

Let us see plainly what should be said concerning such a venture. That Christian people gather and discuss the questions that confront every government and every nation, and that they, knowing the principles laid down by God in His holy Word on the contacts between individuals and nations, should be eager to look at these principles jointly and apply them to the problems of the hour, is certainly not wrong. In fact, under our system of government, every citizen being himself a part of the government, such a course should be commended. But every proceeding of this nature should be carefully distinguished from the work which the Church as such has to do. Its province is not politics, statesmanship, diplomacy, treaties, trade agreements, international compacts of various natures. Its task is the preaching of the Gospel of salvation proclaimed by Jesus Himself and His Apostles and handed down to us in the holy Scriptures. "Preach the Gospel to every creature" — that's the marching orders we have. A.

**Denying the Lord of Glory.** — Under this heading the *Calvin Forum* (April, 1949) writes: "In the matter of preaching, worship, and church activities there can be no fellowship between those who honor the Word of God and the Christ of the Scriptures, and those who in word or deed repudiate that Word and deny the Christ of God. It would seem that this standpoint is simple to live up to and to apply to conditions of our day. Surely, for the Bible-believing Christian this means that he cannot co-operate with any modernist church or group of churches in worship or prayer or promotion of mission work. How anyone who is in earnest about the testimony of the Church before the world and over against apostate churches can vacillate on this point is hard to understand. Yet precisely that is being done even by members and leaders of some churches whose creed and testimony is clear and strong. Is it because some people live by emotion rather than by conviction that they fall for the blandishments of modernist churches and their leaders to join hands with them in religious and missionary projects?

"An especially flagrant form of violation of this simple principle we witness almost every year in communities where orthodox and liberal churches are found together. Liberal churches of many such cities join hands to observe Good Friday in a three-hour service with the usual number of seven speakers — each assigned a word of the cross and forthwith they proceed to invite an orthodox minister or two to participate in such a service. This is entirely in harmony with the strategy of modernism, with the tactics of 'winning' the orthodox and of breaking down the wall which separates those who profess and those who do not profess



the divine Christ of the Scriptures. But it is beyond comprehension how ministers who glory in maintaining the Gospel of salvation according to the Scriptures can fall for the gag and seat themselves on the same platform with men who deny the very essence of the Gospel of Calvary. The claim that this offers them an opportunity to preach the true Gospel and that they thus bear testimony to the true Christ of Calvary is so specious that it is hard to see how thinking men can utter it without blushing. Does anyone believe that joining in a worship service in which the real significance of Calvary and the death of our Savior is to be the object of preaching and meditation—that joining in fellowship, preaching, and prayer in one and the same such service with those of whom it is known that they deny the very Lord who died on Calvary, can be pleasing to the Lord? The orthodox and the liberal preacher do not preach the same Lord. To the liberal preacher, Calvary is at best the place where our noble teacher died a martyr's death. Can one have any fellowship in preaching and meditating upon the Lord of Glory and His mediatorial work of atonement on Calvary with such people? Yet in some of the finest communities this very thing is being done and is being defended by men of unimpeachable orthodoxy. Those who fall for these invitations from the liberal camp are called broad-minded. I wonder what the Lord Jesus Christ would call them." While the writer does not use the term "unionism," he, nevertheless, witnesses against a gross form of unionism which, alas, is all too prevalent in many churches of our country. J. T. M.

**Doors Not Yet Closed in China.**—Under this heading, the *Moody Monthly* (April, 1949) reports the following: "In the face of discouraging reports from China, Christian leaders say that the doors of this country are not yet closed to Christianity. Reasons, according to Andrew Gih of the "Evangelize China Fellowship" in Shanghai, are: 1. God has begun a good work there and will not close the door. 2. The country is so large that many vast areas will of necessity be left free for mission work. 3. In order to gain the good will of the people, the Communists are not—at least not for the moment—as intolerant of Christianity as might be expected. Encouraging words also come from the American Bible Society, which reports wide distribution of the Scriptures in China during 1946. In a year of civil war and the accompanying problems of inflation, transportation, hunger, and housing, 2,932,682 Bibles and portions of Scripture were placed in Chinese hands by the American Bible Society alone. Other encouragement is from the Foreign Missions Conference of North America. Although the situation is changing from week to week, a recent report from this organization said that the overwhelming majority of missionaries in China expect to remain in spite of Communist victories. After the Reds launched their offensive, some groups, including the China Inland Mission, Congregational-Christian, Baptist, Reformed, United Church of Canada, and the Free Methodist, increased mis-

sionary personnel. Meanwhile, faithful Christians all over the world are praying for the work in this area." The report reflects the hopeful, courageous attitude of those who are devoted to the cause of Christian mission work. In this spirit of faith lies its victory.

J. T. M.

**The Witness of the Manuscripts.**—The *Moody Monthly* (April, 1949), in discussing the recent discovery in Palestine of the oldest Bible manuscripts yet unearthed, most important of which is a scroll of the Book of Isaiah dating from about 100 B. C., adds a few comments which to the Bible student are of great importance. We read: "Although there are numerous minor differences between this scroll and the text used by scholars today, few are significant in meaning. Dr. Burrows says: 'The remarkable fact is that there is nothing which can be called a major addition or omission comparable to the additions and omissions found in the Septuagint for example. There is no important dislocation or disarrangement of the text.' Sometimes when words or whole lines were omitted by the copyists, they were later inserted in another hand between lines or in the margin. Thus the Isaiah scroll stands as another testimony to the accuracy of the established text which is based on manuscripts copied more than a thousand years after the newly discovered scrolls were written. The Isaiah manuscript is also valuable to scholars who wish to know more about the Hebrew language. Other scrolls found at the same time include a commentary on the Book of Habakkuk, a sectarian document which might well be a book of discipline for the sect that lived in the wilderness of Judea near the Dead Sea, and a scroll that has not been unrolled, since it is in a bad state of preservation. Although the others are written in Hebrew, this one is apparently in Aramaic, the language Jesus spoke. . . . The Syrians carried the scrolls to a place of safety outside Palestine." The important sentence in the comment is that "the Isaiah scroll stands as another testimony to the accuracy of the established text copied more than a thousand years after the newly discovered scrolls were written." That proves that God has so carefully guarded His Book that the Holy Scriptures which we now have are His inerrant and reliable Word. About the way in which the scrolls were discovered the periodical says: "Bedouins (wandering Arabs) found the scrolls in a cave near the northwest end of the Dead Sea. They had been preserved in jars, which had been wrapped in yards of cloth and covered with pitch. The Bedouins took them to the Moslem sheik in Bethlehem, who suggested they see the Syrians. The Syrians bought them in St. Mark's Orthodox Convent in Jerusalem. No one knew of their significance. Finally, in February, 1948, a priest of the convent called the American School of Oriental Research in Jerusalem to say he had come upon some scrolls in the library about which their catalog had no information. The director of the school, Dr. Millar Burrows, was out of town at the time; but Dr. John C. Trever, acting director, examined the scrolls, copied

a few lines for study and set to work. He soon had the lines translated: 'I am inquired of them that asked not for me; I am found of them that sought me not; I said, Behold me, behold me, unto a nation that was not called by my name.' Recognizing these lines from Isaiah 65:1, he went back to the original manuscript and found the entire Isaiah scroll complete except for a few small breaks." Wonderful indeed are the ways of divine Providence!

J. T. M.

### **Legislatures Weigh Proposals to Curb Juvenile Delinquency.**

— New York: Prominent among issues of church interest in current state legislative sessions throughout the country are proposals seeking to curb juvenile delinquency and provide more effective procedures for the rehabilitation of juvenile offenders.

A survey discloses widespread introduction of bills providing for the establishment of new state agencies and courts to handle juvenile delinquents; more stringent treatment of parents of delinquents; improved recreational facilities for juveniles and other measures to cope with the problem.

Creation of a Youth Conservation Board and an Advisory Committee on Youth Conservation was proposed by a bill introduced in the Pennsylvania legislature. The bill asked a \$500,000 appropriation to launch the program.

A bill introduced in the Nevada legislature would appropriate \$13,600 for creation and operation of a State Youth Council with a state director to serve as executive secretary. The director would be charged with conducting investigations of juvenile matters ordered by the council or other juvenile authorities.

Also pending in the Nevada legislature is a bill to create juvenile divisions of district courts and to establish procedures to be followed by courts handling criminal actions involving persons 18 years old or younger. It provides for court action in such cases, except capital offenses involving defendants 16 or older, to be conducted informally and privately.

An interim study group submitted recommendations to the New Hampshire legislature which would: create a Youth Service Commission; set up a survey team to help local communities fight delinquency; and create an advisory committee to help focus public attention on the needs of youth.

Establishment of a state-wide system of domestic relations courts was suggested to the Tennessee legislature by an interim study group. The proposed court would be given exclusive jurisdiction over cases involving custody or support of children under 16, criminal prosecutions involving abandonment and failure to provide for minors, contributing to delinquency, all cases involving truancy and child labor laws, and all cases pertaining to juvenile delinquency.

Florida's legislature, which convenes in April, will consider a recommendation by juvenile court judges for enactment of legislation to make it unlawful for any juvenile under 17 to be

confined in any city or county jail, or to be detained in any police detective bureau. The judges have made a number of other recommendations for changed handling of juvenile offenders.

A series of bills to overhaul the state's juvenile code was introduced in the Kansas legislature as a result of an interim study. The measures included proposals for the creation of juvenile courts in counties of more than 90,000 population, with the juvenile judge to act as referee on child custody in divorce suits; raising the juvenile age from 16 to 18 years; psychiatric study of the child before placement for adoption, and a tightening of child labor laws.

Gov. Earl Warren asked the California legislature to provide additional facilities for the State Youth Authority to avoid a "deplorable and demoralizing situation" in which hundreds of juvenile delinquents will be held in county jails and detention homes because the state has insufficient establishments to handle them.

Provision of additional special detention facilities for juvenile offenders also was recommended in Minnesota by Gov. Luther Youngdahl.

A bill introduced in the Wisconsin legislature would grant state aid of 50 per cent of the cost of community-operated youth recreation facilities, to a maximum of \$3,000 per facility.

Fines up to \$500 could be imposed on parents for failing to exercise reasonable diligence to prevent a child from becoming morally delinquent, under a bill introduced in the Texas legislature.

Legislation creating broad prosecutory powers in dealing with problems of juvenile delinquency has been proposed in Vermont.

An Oregon bill would make parents liable for their delinquent children, providing a maximum fine of \$200 and 100 days in jail for any person who causes a child to become delinquent, as well as for any parent who does not care properly for his delinquent children.

Legislation proposed in North Carolina would empower juvenile courts to bring into court and punish parents or other adults responsible for juvenile delinquency.

Additional study of possible legislative means of curbing juvenile delinquency and providing more effective methods of rehabilitating juvenile offenders has been proposed in a number of states.

RNS

**"Outside the Roman Catholic Church There Is No Salvation." —**

There is a storm in the Roman Catholic teapot in Boston, Mass. In that city is located a Jesuit institution called Boston College. Recently four lay instructors were dismissed because they said that the institution in its religious teaching is unfaithful to the Roman Catholic doctrine that there is no salvation outside the Church, that is, the Roman Catholic Church. According to the newspaper account, the four lay teachers do not take an isolated stand. They have the backing of Father Feeney, the St. Benedict's Center at

Cambridge, Mass., and a quarterly which has the name *From the Housetops*. This Rev. Feeney, who likewise is a Jesuit, has been "silenced" by Archbishop Richard J. Cushing of Boston for defending the lay teachers mentioned in their complaint.

What is involved? The lay teachers and Father Feeney say that Boston College is putting a liberal construction on the Roman Catholic doctrine that there is no salvation outside of the Church. All parties to the dispute agree that the doctrine just stated is correct. The lay teachers and Father Feeney maintain that if you are not a member of the Roman Catholic Church there must be at least found the explicit desire in you to join the Catholic Church if you are to be saved. The Jesuits say that not an explicit desire to join the Catholic Church is required, but that the implicit desire is sufficient. It will be seen that here is an opportunity for making fine distinctions. What is the difference between an explicit and an implicit desire? To us it seems that what the Roman Catholic theologians have in mind in making this distinction is that, on the one hand, you can think of people who explicitly or expressly state that they would like to join the Roman Catholic Church; and, on the other hand, you can think of people who desire to belong to the true Christian Church, but being ignorant or prejudiced, have never stated that they would like to become members of the Roman Catholic Church. The Jesuits say that the latter desire is sufficient if membership in the Church cannot be obtained. The lay teachers and Father Feeney evidently are concerned to preserve the doctrine *extra ecclesiam nulla salus* in its full severity. The Jesuits, however, and other Roman Catholic theologians who agree with them have provided a door which can be swung aside when the accusation of coldhearted bigotry is voiced. We suppose that much depends on the localities where the Roman Catholic doctrine in question is proclaimed. Where Rome is in power, this teaching is maintained in all its terrifying aspects; but where Rome is not in power and people are intelligent and given to independence of judgment, the door is pointed to which Roman Catholic theology can open when the charge of fanaticism is raised and pressed.

A.

**Arab Suffering in Palestine.**—According to the *Manchester Guardian Weekly* the Archbishop of York addressed the House of Lord's on the woeful fate that has overtaken a large part of the Arab population in Palestine. As reported in this paper, he stated that the number of refugees is 800,000. This is really a staggering figure when one considers that the total Arab population of Palestine about January 1, 1947, was computed as 1,200,000. If the Archbishop's figures are correct, two thirds of the Arabs who formerly lived in Palestine have been deprived of their homes. When the United Nations recently voted 23 million dollars for relief, the number of refugees was put at 500,000. The British government, it might be added, voted one million pounds subsidy for these people. In *The Lutheran* for April 20 some more interesting facts



are submitted. We are told that the suffering in Jerusalem is intense on account of lack of food; nine people are said to have died of starvation. The figure for the United Nations fund for relief of suffering is given as 32 million. Roman Catholics have stated that they sent one million in cash and a half million in food and clothing for the sufferers. Dr. Edwin Moll, who mourns the death of his faithful wife, will soon return to Jerusalem to guard the Lutheran interests and to help in the administration of relief. Incidentally we note that the authorities of Israeli have issued an order that on all Jewish male children coming into Palestine that have not been circumcised, this rite will have to be performed. The papers state, however, that liberal Jews have raised a strong protest against this provision. A.

**Several State Legislatures Liberalize Divorce Laws.** — Bills to both strengthen and liberalize divorce laws were introduced in many state legislatures throughout the country this year, but enactments thus far have been mostly on the liberal side, a survey reveals.

A state constitutional amendment permitting the granting of divorces on four grounds was ratified by the South Carolina legislature. Under its 1895 constitution, South Carolina had long been the only state in the nation in which a divorce could not be obtained for any reason. The new amendment, stipulating that divorces shall be granted for adultery, desertion, physical cruelty, and habitual drunkenness, was approved by the electorate last fall but required subsequent legislative ratification.

In Idaho, the time required for insanity as grounds in a divorce case was reduced by the legislature from six years to three. Wyoming's legislature reduced to 60 days the time of residence required for divorce when either the husband or wife is "incurably" insane. Approved by the Maryland legislature was a bill making imprisonment for a felony grounds for absolute divorce if the accused was sentenced to at least three years. A new law in Washington state will permit a final divorce within three months instead of at least seven. Another new Washington law, however, sets up a family court to attempt to effect reconciliations and head off divorces, especially where minor children are involved. Adultery remains the only ground for divorce in New York state, where the legislature rejected strong pressure to broaden the grounds for divorce. The New York legislature also killed a bill proposing the establishment of a commission to study operation of the state's divorce law. Proposals for change in the New York law followed disclosures of widespread collusion in connection with divorce cases in New York County under the state's present stringent law.

Colorado's House of Representatives defeated a bill proposing to make three years' continuous separation additional grounds for divorce. Rejected by the Delaware Senate was a bill to amend the state divorce law to make a decree nisi absolute in three months, instead of a year as at present. Several bills aimed at



"quickie" divorces were introduced in the Nevada legislature, but none were enacted. Featuring the unsuccessfully proposed legislation were measures aimed at providing efforts at conciliation before the granting of divorces. Killed in the Montana legislature was a resolution urging the enactment of a national uniform divorce law.

Proposed changes in divorce laws were still pending at this writing in many states. A bill in the Tennessee legislature would make "incurable" insanity a ground for divorce, and also would permit wives and husbands to testify against each other in divorce cases. Mental illness would be made grounds for divorce under a bill introduced in the Wisconsin legislature. Creation of a division of domestic relations in the probate courts and appointment of a board of probate judges to try for conciliation before a divorce and reconciliation after divorce were proposed in Massachusetts. All uncontested divorce actions would come under the proposed new division of domestic relations. A bill introduced in the Oregon legislature would not require remarriage for reconciled couples who wanted to make up after a divorce. The bill would provide that a judge who granted a divorce decree could set it aside on written application by both parties, providing neither party had remarried a third party in the interim. Several bills dealing with divorce on the grounds of insanity were introduced in California. One would strike out a legal provision on proof of the confinement of the insane spouse in a state mental institution, merely providing the person must have been adjudged insane for at least three years by proper authorities in California or some other state. A number of proposed divorce law changes were introduced in the North Carolina legislature. One proposed provision to reduce from 10 years to five the number of years an insane spouse must be confined to a mental institution before insanity can be used as a divorce ground was killed in committee. Gov. Frank J. Lausche suggested the enactment of Ohio legislation increasing from six weeks to six months the waiting period before divorces can be granted. Another Ohio bill would reduce from 10 to three the number of grounds upon which a divorce may be granted. Several divorce law changes were proposed in Rhode Island, including one which would increase from six months to a year the waiting period before the guilty party in a divorce may remarry.

RNS

**States Weigh Bills for Stricter Marriage Regulations.**—Proposals for changes in state marriage laws, most of them for more stringent requirements, have been widely introduced in state legislatures throughout the country this year, a survey discloses, but comparatively few such bills have been enacted thus far. Georgia has a new law requiring premarital examinations for venereal disease, but the Georgia lawmakers rejected another bill calling for a five-day waiting period between the application for and issuance of marriage licenses. The new premarital examination act requires that anybody getting married in Georgia after the effective date of

the act (six months from the time of the governor's signature) will have to present a doctor's certificate that he or she does not have syphilis. Georgia is the 45th state to approve legislation requiring health certificates for marriage. New Jersey's legislature enacted a bill restoring to municipal court jurists the right to perform marriages. Passed by the Tennessee legislature was a bill prohibiting any person under 18 years of age from performing a marriage ceremony in the state. A bill to raise from three days to five the waiting period between marriage license application and issuance was rejected by the South Dakota legislature. Unsuccessful efforts were made in New Mexico to obtain passage of bills to establish a three-day waiting period before marriages and requiring health certificates to obtain a license, while a premarital health test bill also was turned down by the Nevada legislature.

The performance of marriage ceremonies by child ministers would be outlawed by two California bills, both of which provide that the clergyman must be at least 21 years of age. Under another California bill, marriage license applicants would have to undergo cross-examination by the county clerk as to any claims, previous marriages and the like. The clerk, if in doubt, could demand sworn statements, divorce decree records, birth certificates, etc. Another California bill would permit the issuance of licenses for marriages of white persons to Negroes, Mongolians or members of the Malay race, now forbidden by state law. Also before the California legislature is a bill under which premarital physical examinations would have to be given through laboratories approved by the State Department of Public Health.

Bills introduced in the Texas legislature would stipulate a three-day wait before issuance of marriage licenses and would require both parties to present laboratory certificates showing each to be free of social disease before being granted a marriage license. A bill to tighten marriage license laws in Connecticut calls for a notarized affidavit of consent from parents when minors seek to be married. Proponents of the bill said that many times these certificates have later been shown to be forged. The bill also would limit the effective time of a marriage certificate to 60 days. Part of the point to a certificate is the health examination of prospective couples and the longer a certificate remains in force after the examination has been made, the more likely the information is to become outdated, the bill's proponents said.

Pending in South Carolina is a bill providing for a waiting period of three days before the issuance of a marriage license and requiring the filing of a certificate by both parties to the marriage that they have been examined by a physician and found free of venereal disease. Legislation to outlaw common-law marriages has been proposed in Oklahoma. An Ohio bill would abolish common-law marriages and extend from five to 30 days the waiting time between applications for and issuance of marriage licenses. Introduced in the Michigan legislature was a bill to outlaw "lonely hearts" clubs. It would ban publications printing or listing matri-

monial opportunities and would class them as obscene literature. Alabama's legislature, which convenes in May, is expected to receive a bill aimed at outlawing child marriages. The proposed legislation would require both parties to a proposed marriage to appear personally before the judge of probate. Present Alabama laws require neither to appear in person to apply for a license.

RNS

**Home Missions Congress Planned in January.** — A Home Missions Congress will be held in Columbus, Ohio, next January, according to plans being drawn up in New York by the Home Missions Council of North America. First of its kind in 20 years, the projected congress will have for its theme "Home Missions for a Christian World." Its scope will include agricultural migrants, American Indians, Negroes, and Southern sharecroppers. In announcing plans for the meeting, to be held January 24–27, the Council stated that Protestant leaders of the 23 denominations affiliated with it had issued a "statement of purpose," outlining the need for such a conference.

Addressed to 1,000 top church and mission leaders, the statement called upon mission forces to utilize the congress as a means for launching an attack on "the economic despair and spiritual futility" of modern life. Describing the postwar period as a time of opportunity, if home mission groups properly coordinate their efforts and chart a realistic course of Christian action, the statement said: "The intent is to develop a sound strategy of home missions for the next decade, and to launch a great forward movement for the fuller Christianization of America." A highlight of the conference will be a mass meeting where outstanding public figures will speak on human rights issues. Preparatory to the congress, it was announced, Protestant leaders will undertake special area surveys, including the Church's relation to cut-over timber lands, cotton areas of the South, the Rocky Mountain area, and the Great Plains. Another survey will be made of typical American cities to determine the Church's relation to minority groups and new housing developments, along with population increases and industrial expansion.

RNS

#### **Brief Items from *Religious News Service***

##### **At Home (incl. of Canada)**

The Rev. David A. MacLennan has resigned his charge at Timothy Eaton Memorial Church in Toronto to become professor of Preaching and Pastoral Work at Yale Divinity School.

The Yukon Presbytery of the Presbyterian Church in the U. S. A., comprising churches and missions in the interior of Alaska, celebrated its fiftieth anniversary in Fairbanks on March 24–27.

An original copy of the prayer book of the Church of England is on display at the Huntington Library in Pasadena, California, in honor of the 400th anniversary of its publication. It was considered

one of the important steps in the Reformation movement, and was the first book of prayer to substitute the English language for Latin. The book was abolished after the death of King Edward VI, restored by Queen Elizabeth, and again suppressed in 1645 for fifteen years.

Archbishop Richard J. Cushing of Boston blessed the cornerstone of the First Cistercian Convent of the Holy Cross in the United States at Wrentham, Massachusetts. The convent is scheduled to open in the fall, when twenty nuns will arrive from St. Mary's Abbey, Glencairn, County Waterford, Ireland. About half of the sisters expected from Ireland will actually be American women who went abroad to enter the Order because there was no foundation of the Cistercian Order of nuns in this country.

The United States ranks sixth in the resettlement of displaced persons, according to Dr. Clarence Krumbholz of New York, head of the Division of Welfare of the National Lutheran Council. Speaking before presidents of the thirty-two synods of the United Lutheran Church in America in Buck Hill Falls, Pa., Dr. Krumbholz said figures prepared by the National Refugee Organization showed that 80,000 refugees have found homes in the British Isles, 74,000 in Palestine, 50,000 in Canada, 24,000 in France, 21,702 in Belgium and 21,689 in the United States.

A Christian high school, sponsored by twenty Protestant churches, will open in Spokane, Washington, next fall. J. Wright Baylor, superintendent of Kahlotus, Washington, schools, will direct the school, according to the Rev. Clate Risley, president of the Inland Empire Association of Evangelicals.

At the annual dinner of the Jewish Publication Society of America, it was announced that the Society will publish a new Hebrew-English Bible soon.

By a vote of 13 to 12, the Montreal Presbytery of the Presbyterian Church in Canada asked the General Assembly "to take steps to make it plain" that the church "is not at the present time considering organic union with any other denomination." Closeness of the vote was due to the division over the necessity of such a statement this year. However, all who rose to oppose passage of the motion expressed their agreement with the principal statement. Dr. W. Stanford Reid, chairman of the Committee on Evangelism and Social Action, which drew up the resolution, contended that it was necessary for these reasons: 1) "Insidious rumors are being spread throughout Canada that the Presbyterian Church in Canada is moving toward organic union with other churches"; 2) events in the Maritimes — including the withdrawal of Westminster Church, North Sydney, N. S., and its minister, Dr. Alexander Murray, from the church, and statements by Dr. Murray that the church is on its way toward union; 3) the speech of Bishop Stephen Neil, an associate secretary of the World Council of

Churches, in Montreal on January 25th, in which he declared that Christians of the world must pool their resources immediately if the anti-Christian forces of Communism, anti-Westernism, and materialism are to be overcome.

Dr. H. Paul Douglas, of New York, director of the Committee for Co-operative Field Research of the Federal Council of Churches and the Home Missions Council, recently made a study of the Sunday school enrollment in Pittsburgh, Pa. His report covering a 17-year period showed a "spectacular and alarming drop." On summarizing the study Dr. Douglas said, "The most important immediate recommendation of the report is that Greater Pittsburgh Protestantism set up a permanent research agency, and that the present findings be vigorously followed up by administrative decisions and incorporated in the on-going life of the co-operating churches through the agency of the Council of Churches of Christ in Allegheny County. The Pittsburgh survey constitutes a highly important contribution to a new nation-wide study of city and suburban churches which will culminate in a national Convocation on the Urban Church in early 1950."

Florida's first negro priest—a convert to Catholicism—has been ordained a member of the Society of the Divine Word at Bay St. Louis, Mississippi, and will return to Miami shortly for assignment.

The New York State Senate passed a bill legalizing football, basketball, and soccer on Sundays after 2:00 P. M. The measure amends the state's historic Sabbath Law, which, in general, prohibits any activities that cause "serious interruptions on the repose and religious liberty of the community." The only sports legal on Sundays had been baseball and bowling.

#### Abroad

A meeting of the National Bible Society of Scotland, the British and Foreign Bible Society, and the Netherlands Bible Society with leaders of the German Bible Society took place at Bunde, Germany, April 4-7.

A technicolor film of the life of Pope Boniface XIII, the proclaimer of the first Holy Year in 1300, is in production in Rome. It is being financed with funds provided by Swiss and German Catholics.

Aberdeen University in Scotland has announced it will confer an honorary Doctorate of Divinity on Mrs. Kathleen Bliss, editor of the *Christian News Letter* published in London. Formerly a member of the London Missionary Society's India staff, Mrs. Bliss is prominently identified with the ecumenical movement.

Dr. Heinz Brunotte, Hanover lawyer, has been elected director of the chancellory, or headquarters, of the United Evangelical



Lutheran Church of Germany (VELKD). VELKD headquarters will be established at Hanover in the British Occupation Zone.

For the first time since its opening in 1925, the Hebrew University in Jerusalem has awarded Doctor of Philosophy degrees to two non-Jews. Winners of the doctorate were the Rev. Jean Bauchet, a Carmelite monk stationed in Jerusalem, and Martin Smith, an American theology graduate who was awarded a scholarship to the Hebrew University after completing post-graduate studies at Harvard University. Father Bauchet's Ph.D. thesis dealt with the Semitic languages, while Smith's thesis was devoted to parallels between the Gospels and Tannaitic literature.

Dr. Ivan Reok, 54-year-old physician and member of Parliament, was installed as Lay President, or General Inspector, of the Lutheran Church in Hungary at ceremonies in Budapest. Two high-ranking government leaders — Prime Minister Istvan Dobi and Minister of Cults Julius Ortutay — attended the ceremonies in Central Deak Square Lutheran Church when Dr. Reok swore upon the Bible to "uphold and guard" the liberty of the Lutheran Church. "The main principle of Lutheran Church polity," Dr. Reok declared, "is to keep church and worldly affairs separate. The sole, vital question that concerns us in Hungary is whether the church possesses unhampered the right to proclaim God's Word from the pulpit and to administer the sacraments. The whole Protestant world should hear our affirmative answer to that question." [The reality of religious freedom in Hungary is widely questioned. Ed.]

The Finnish Mission Society has assigned ten new missionaries to its territories. Part of the State Lutheran Church, the Society maintains eighty-five missionaries in Africa, China, and Palestine.

Plans are being promoted in Budapest for the creation of a Hungarian National Bible Society which will take over the work formerly done by agencies of the British and Foreign Bible Society. The Hungarian Reformed Church is expected to assume responsibility for the new society until other Protestant Churches join to make it an interdenominational group.

Plans for a federation of Protestant churches in Bohemia, Moravia, and Slovakia will be discussed by church leaders in the congress in Zlin, Moravia, near the end of April. Listed among religious bodies expected to become affiliated with the federation are the Czech Brethren, the Polish Evangelical, the Slovak Lutheran, and the Slovak Reformed churches. Among the principal supporters of the plan is Dr. Joseph Hromadka, of the John Hus Theological Faculty in Prague.

A joint theological seminary for Romania's three historic Protestant Churches — the Reformed, Lutheran, and Unitarian, was formally opened in Cluj, capital of Transylvania, former Hungarian



province which is now Romania. The ceremonies were presided over by the Rev. Albert Maksay, rector of the faculty. Others present were Reformed bishop John Vasarhelyi, Unitarian bishop Alexis Kiss, bishop Frederic Muller of the Saxonian Lutheran Church, and the Greek Orthodox bishop of Cluj. Establishment of a joint seminary was made compulsory by the Romanian government. The seminary will give women equal rights with men in regard to receiving ministerial diplomas.

The Evangelical Church in Germany (EKID) embraces 27 affiliated Churches, with a total membership of 39,833,434, according to statistics released by church authorities in Berlin. A breakdown of EKID's constituency shows 13 Lutheran Land, or provincial, Churches, with 20,304,111 members; 12 "United" Churches, with 19,113,049 members; and 2 "Reformed" Churches, with 416,274 adherents. The Soviet Occupation Zone has 3 Lutheran and 5 United Churches, with a total of 17,408,932 members, equal to 43.7% of EKID's strength. In the three Western Zones there are 10 Lutheran Churches, 7 United, and 2 Reformed, with 22,424,502 members, equal to 56.3% of the total EKID membership.

Publication of the yearbook of the Evangelical Church in Germany is under way for the first time since 1933. The church annual is being produced by the Bertelsmann Publishing House at Guetersloh in the British Zone.

Dr. Wilhelm Heinbrok, oldest missionary director of the Evangelical Church in Germany, died in Bielefeld at the age of ninety-three. He was the last living assistant to the late Pastor Friedrich von Bodelschwingh, founder of Germany's "Colony of Mercy" at Bethel in Bielefeld, one of the largest mission institutions in the world.

Reconstruction of war-damaged church buildings in Saxony has been halted by officials of the Evangelical Lutheran Church in that area. The action was taken after Soviet Military Authorities issued an order forbidding the collection of church taxes through local government agencies. Church leaders said the cessation of reconstruction was forced by "the financial situation" resulting from "a heavy decrease in church taxes." They added that contributions at religious services were too small to pay for the rebuilding of the war-ruined churches.

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## Book Review

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All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

**Studying His Word.** By Oscar E. Feucht. Concordia Publishing House, St. Louis. 1948. 6×8 $\frac{7}{8}$ , 80 pages. 50 cents.

In order that Synod's Centennial Bible Study Resolution may be more than a paper gesture, the Board for Parish Education instructed its secretary for adult education, the Rev. O. E. Feucht, to write a congregational manual to help build Bible-studying parishes. The choice of author was excellent, and *Studying His Word* was the result. Here every pastor, Bible class teacher, and congregational board of education will find practical suggestions for the establishment and continuance of Bible classes particularly at the adult level. The author has set forth ten steps which he believes will lead to a Bible-studying parish. Each of these steps is sketched briefly and compactly in separate chapters to make the manual a "must" for every congregation if it is really in earnest to "increase in the knowledge of God" and be "fruitful in every good work."

ARTHUR C. REPP

**Notes on the New Testament. Acts of the Apostles.** By Albert Barnes. Edited by Robert Frew. Baker Book House. Grand Rapids 6, Mich. 391 pages, 9×6. \$3.00.

This is the third volume of the new edition of Barnes' explanatory and practical Notes by the Baker Book House of Grand Rapids, Mich., and it has all the advantages of the two preceding volumes: enlarged type, numerous additional notes, a series of engravings, an exhaustive index to the Notes on Acts, and, above all, a fine chronological arrangement of the events "from Christ's ascension to the termination of the period in which the Gospel was preached to proselytes of righteousness, and to the Jews only"; in short, from ca. A.D. 29 to 96. Students who have secured the two volumes on the Gospels should by all means add to their library the other volumes as they now rapidly appear. Should the expense be too great, let the Sunday schools support the venture, since it was in the interest of the Sunday school teachers that Barnes originally wrote his Notes. The make-up of the book is excellent, the print legible, and the exposition brief, but thorough and satisfactory.

JOHN THEODORE MUELLER

**Our Christian Heritage.** By J. K. van Baalen. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 423 pages, 9 $\frac{1}{2}$ ×6 $\frac{1}{2}$ . \$4.50.

**Who Say Ye That I Am?** Wm. Childs Robinson, Editor. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 173 pages, 8×5 $\frac{1}{2}$ . \$2.50.

Here are two books which the reviewer warmly recommends to his brethren in the ministry despite the fact that they have been written by Reformed authors and that the Reformed doctrine (in the first of the two books) is at times much in evidence. But both works contain so much worth-while material for pastoral application that they are worthy of careful study. Dr. van Baalen

in his book offers a comprehensive exposition of the Apostles' Creed, the Ten Commandments, and the Lord's Prayer. He shows a fine grasp of the fundamentals of the Christian faith, adduces much valuable illustrative and apologetic material, and points out helpful older and more recent books by which the student may continue his studies in the three chief parts of the Christian faith which he treats. Dr. van Baalen is a conservative Reformed scholar and as such vigorously opposed to modernism and rationalism. His expositions, the reviewer thinks, lose very much by his not having been guided by Luther's excellent explanations of the Decalog, the Creed, and the Lord's Prayer. But the book, as said before, repays thorough study, especially its apologetic contributions.

Dr. Robinson's book offers the "Six Dunn Award Theses on the Deity of Christ." Dr. (LL. D.) Robert A. Dunn was a prominent layman of the Southern Presbyterian Church and endowed the chair of Apologetics at Columbia Theological Seminary with a permanent fund "as a tribute to his faith in our Lord and Savior Jesus Christ and in recognition of his loyal devotion and service to Him." Dr. W. C. Robinson, professor of Apologetics at Columbia Theological Seminary, is merely the editor of the book. The essays were written under his supervision by advanced students in Apologetics, some of whom are now teaching theology, while others are doing pastoral work. The general theme of the book is "The Witness to the Deity of Christ." The seven essays treat: 1. The Witness of the Immediate Context (Matt. 16:13-28); 2. The Witness of Matthew; 3. The Witness of Mark; 4. The Witness of Luke; 5. The Witness of John; 6 and 7. The Witness of Paul. The essays are clear, thorough, Scriptural, and supply excellent material for sermon and lecture work.

JOHN THEODORE MUELLER

**Steps Toward a Singing Church.** By Donald D. Kettring. The Westminster Press. Philadelphia 7, Pa. 355 pages, 6¼×9½. \$4.50.

According to its Foreword, this volume "is a study in inaugurating, organizing, and administering the Church choral program." The sobriety, balance, and all-inclusiveness of this very carefully prepared book prompt us to recommend the volume not only to church musicians, but also to pastors and others who desire to carry out a well-integrated choral program within their parish. The author's musical and theological training are reflected on many pages of the volume, as is likewise his wide and successful experience as a church musician. Because of the exhaustive treatment of its subject, the book will not easily be replaced by another more worthy. A few points mentioned by the author will not find ready acceptance in Lutheran circles. The title "minister of music" does not find much favor among Lutheran theologians and clergymen, who insist, and with good reason, that the word "minister" be applied to those only who publicly proclaim the Word and administer the Sacraments in the services of worship of the Church. Some of the choral music recommended will hardly be well suited for a genuinely Lutheran service of worship. Nevertheless, the book contains so much that is good and helpful and so little to which one might take exception that we do not hesitate to recommend the book quite heartily to those who desire to make fuller use of the potentialities of the parish in which they are privileged to serve.

WALTER E. BUSZIN

**Proceedings of the Thirty-ninth Convention of the California and Nevada District of The Lutheran Church**—Missouri Synod Assembled at California Concordia College, Oakland, California, June 21 to 24, 1948. 42 pages. Concordia Publishing House, St. Louis, Mo. 59 cents net.

Contains the record of official business.

**Proceedings of the Twenty-fourth Convention of the English District of The Lutheran Church**—Missouri Synod Held at River Forest, Ill., June 14 to 18, 1948. Concordia Publishing House, St. Louis, Mo. 117 pages. 45 cents net.

In addition to the record of official business the *Proceedings* contain a six-page outline of the lectures by Dr. Rehwinkel on "The Christian and the Social Order."

**Proceedings of the Twenty-ninth Convention of the Texas District of The Lutheran Church**—Missouri Synod Assembled at San Antonio, Tex., June 7—11, 1948. Concordia Publishing House, St. Louis, Mo. 85 pages. 27 cents net.

In addition to the records of official business the *Proceedings* contain an eight-page outline of Dr. Rehwinkel's essay "The Christian in the World Today."

F. E. MAYER

#### BOOKS RECEIVED

*From Concordia Publishing House, St. Louis, Mo.:*

**Portals of Prayer.** No. 90. "The Great Amen." Daily Devotions from April 17 to June 7, 1949. By Dr. O. P. Kretzmann. Single copies, 10 cents, postpaid.

**Sie sahen niemand als Jesum allein.** Andachten fuer die Zeit vom 18. April bis zum 7. Juni 1949. By Dr. Henry Nau. Single copies, 10 cents, postpaid.

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